# CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 27, 1844. VOL. XXIII.—NO. 30.


## CORRESPONDENCE.

RAHWAY, N. J., July 10, 1844.

MESSRS. EDITORS,—I have been brought up a Presbyterian. My mother was a member of that church, strong in faith; was in every sense of the word a pious woman. Since her death she is frequently spoken of as enjoying the presence of God, &c. My father was a good man in every thing he did; his works proved this. He was never known to turn off the naked or the hungry, and was truly a pure man, for in his office of magistrate, for thirty years, he was never known to issue a process without first seeing both parties, in order that litigation might be prevented, by an amicable settlement: in a word, he possessed moral principle. He attended church regularly; did his part toward its support; read his Bible daily, and believed that Jesus Christ was the savior of mankind. He was not a member of the church. Notwithstanding all this, our minister told him he lacked faith; that all he had done availed him nothing.

This confused him, and was a source of trouble to him, as he would often remark to me, that he could not comprehend what faith was, as defined by our minister: *his belief* was founded upon evidence, and *here* rested his faith, which our minister said amounts to nothing; for if we had evidence of a thing, it was belief, and therefore not faith. He died, not in the fear of death, but perfectly calm; trusting in what he had done, and in his belief. But of his future state there is some uncertainty expressed by these same people. Where shall we place him?

This faith, as defined by the Presbyterian, is a stumbling block to me; neither do I understand the meaning of faith, as defined by the Christian Register. Is faith belief? And must a man have evidence in order to have faith?—If I believe that Jesus Christ was sent on a mission to save sinners, and if I follow his example as near as it is possible for me to do, will I be saved? If so, will my good works save me, because I have been good and faithful; or must they be done for Jesus sake? If a man comes to me in distress, and I relieve him from a sense of duty, aside from all interested motives, do I receive any credit for the act? or must the good I confer, have reference to exalting Christ, or for Christ's sake, or on account of his merits? These questions answered, will confer a favor upon one who, as far as he understands, is a Unitarian, and a subscriber to the Christian Register.

[Will some of our correspondents, who have leisure, make answer to the above communication, and solve the difficulties of our friend at Rahway?]

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CHRISTIANS FORBIDDEN TO FIGHT. An Address before the Rhode Island Peace Society, at its Twenty Seventh Annual Meeting, June 20th, 1844. By EDWARD B. HALL, Pastor of the First Congregational Church at Providence, R. I.

In his note submitting this Address to the disposal of the Committee, Mr. Hall says, 'I had no thought, as some suppose, of making a complete argument on the difficult question of '*self defence*' in all cases. I meant only to present a view of the Christian doctrine of peace and war. If the truth be admitted and still the practicability denied, I leave to others to reconcile the two opinions. I assert the principle, and am content to abide by the Gospel.' This is a just statement of the single object of the Address, and the following passage will show the force and directness with which which this object is accomplished.

'Our Savior spake with authority. He spake as never man spake. He gave positive and broad precepts. Some of these precepts forbid us to resist evil, and require us to forgive and bless those who curse and injure us. No one denies that the letter and spirit of this religion are emphatically for Peace; and for peace, not as policy only, but as duty. It is not simply recommended, it is enjoined. And all that opposes this is forbidden. The whole spirit of war, anger, revenge, retaliation, violence, are prohibited in language so direct, so comprehensive, so unqualified, that if it does not prohibit *all* war, it is difficult to conceive of any words that will. The language is this. 'Love your enemies. Bless them that curse you. Resist not evil. See that none render evil for evil to any man. Forgive, and ye shall be forgiven. Have peace one with another. Lay aside all malice. Avenge not yourselves. If thine enemy hunger, feed him. Overcome evil with good.'

Such are the precepts of what we call *our* religion. How are they regarded? Are we bound by them, or are we not? Ought we to receive and observe them according to their plain import, or may we construe and apply them, as the age of the world, the prejudices of society, the conduct of an enemy, the condition of a country or city, or the immediate interests of an individual, seem to require? What the answer to this has generally been, is known to all. With the exception of the two or three first centuries of the Christian era, every age of Christianity, and the great majority of Christians of every name and place, have virtually declared these precepts to be null and void. It is not enough to say, that they have made them bend to circumstances. They have done what they could to annul them. The people and the clergy, the intelligent and the ignorant, the profane and the pious, those who have professed to follow Christ as decidedly as those who have owned no higher leader than Cæsar, have said by their actions, and often in plain words, that these precepts are not binding. They have set themselves in direct opposition to the temper and letter of the Gospel. That says—'Love your enemies'; they say, 'Hate your enemies'; or love them in the sense only, which is consistent with injury and destroying them. Christianity says—'Resist not evil'; Christians say—'Resist unto death.' Christianity has enjoined —'If your enemy hunger, feed him'; Christians have cried—'starve him.' It is written—'Be gentle, showing all meekness unto all men;' many have implied—'Be armed, vigilant, sensitive to the slightest affront, resolute to punish every injury, as individuals and nations.'

Here are two facts, which no one can question. And that they have co-existed side by side for so long a time, that even now men do not readily see their inconsistency and utter incompatibility, is one of the deep mysteries of human character and life. Does it admit of any explanation, that relieves the strong and painful contrast? What reasons have Christians given, or can any give, for allowing such a loose construction or direct contradiction to a portion of our religion?

One reason given, and perhaps the most common, is that such precepts were not intended to be understood literally. Suppose this to be true; how were they intended to be understood? They must have some meaning—what is it? Do they men that you may do the opposite of what they assert? That cannot be. When our Lord says, 'Love and bless your enemies,' he cannot mean, 'Hate and injure them.' When he lays down that broad precept, which has involved so much discussion, 'Resist not evil,' whatever qualifications it may require, it cannot mean, that you may offer violent resistance to evil; that you may pursue, and persecute, and despoil, and murder, those who do you evil. Restrict or enlarge any precept as you will, you cannot by any construction, by any thing short of actual violation, draw or justify the inference, that you may carry violence, stratagem, carnage and death, into the towns and habitations of men. Yet this is war: Call it offensive or defensive, this is war; and if these precepts prohibit this, they prohibit war.

But we have heard only a negative explanation. These precepts are not to be taken literally, it is said. We ask, again, how are they to be taken? The answers are various.

We are told, they only mean that we must not *begin* aggression. That is singular, for the direct word is, that we must not *return* aggression. This is their very point, and their only point. They suppose evil to be offered, and they forbid us to resist it. They place before you an enemy, and they command you to do him good. They prohibit retaliation, revenge, and every act that would resemble them, every disposition that prompts them. 'See that none'—neither rulers nor people, individuals or nations, those in the present or any age of the world, those who are favored or those who are oppressed—'see that *none* render evil for evil unto any man.'

This opens the great question as to offensive and defensive war. I know the difficulties of that question. We have all felt them. But our single inquiry now pertains to the Gospel. What is the law of Christ? Does he ever suffer his servants to fight. Does he make or intimate any distinction between offensive and defensive fighting? Can the distinction, in point of fact, be defined and sustained? No. There are no wars that do not partake of both characters. All people say, that their own wars are defensive. It is a singular and instructive fact, that Napoleon is said by his biographer to have frequently and solemnly declared, that he never waged an offensive war! In any case, the evils of war belong to one kind, as much as the other. And it is these evils, that make war unchristian and unlawful. Christianity forbids war, without qualification. It forbids evil for evil. It commands us to do good to those who wrong us. This is undeniable. It is there, on the page of the glowing record, from the lips of the living Master. If you say, it cannot be always obeyed, I answer, wherever it *cannot* be obeyed, it need not be. And I do not know that we have any farther license. The rule must be obeyed wherever it can be. If it were only violated where it cannot be observed, there would be little evil. If there were no offensive war, there would be no defensive. And more than this, it would be found, and so far as tried it has been found, that in proportion, not to prompt resistance, but to meekness and forbearance, evil has been and always will be withheld. It has grown into a maxim, that the best security for peace, is to be prepared for war. I believe just the contrary. There are remarkable facts in the history of the world, which directly contradict the maxim. And the time must come—faith will do much to hasten it—when that maxim shall read—the best security for peace is confidence in God and confidence in man; proved by obedience to all God's commands, and kindness and forgiveness in all intercourse with man.

Have there been no literal trials of our Lord's doctrine? Have there been no successful experiments? Look at his primitive disciples. They who lived nearest him, were likely to know what he intended, and surely that was an age of the world not favorable to pacific principles. Yet these principles were observed, and to the letter; yes, and to the death. The first Christians resisted unto blood; but it was the resistance of unyielding faith, and the blood of the unconquered martyr. They would die, but they would not fight. And which is the true courage and heroism, that which lays down its life in the despised cause of principle, or that which rushes with heated passion and loud applause to the triumph of victory or the death of glory? Marcellus was a Roman centurion. He became a Christian: and believing that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he could serve no longer. He was committed to prison. He still insisted, 'it is not lawful for a Christian to bear arms for any earthly consideration;' and he was put to death—Maximilian was summoned to be enrolled as a soldier. 'I am a Christian, and cannot fight' said he. He was threatened. 'I cannot fight, if I die.' He was led to execution. Such were the principles and practice of all the Christians of the two first centuries and part of the third. After Christianity had spread over almost the whole of the known world, Tertullian says of a large part of the Roman armies, 'not a Christian could be found amongst them.' In the third century, Christianity began to be corrupted from various causes, and Christians began to be soldiers. The numbers increased with the corruptions of the religion. * * *

* * In the multitude of sects calling themselves Christian, we see but two who have put to the test the Christian principle of peace. Happily, they are enough to show that these principles will abide the test, and to prove what we have said, that the strictest obedience is also the best security. The history of the Moravian the Quakers, both of whom adopted and adhered to the doctrine of entire forbearance in all cases, is full of instruction on this point. We can notice but two periods of their history. In Ireland, during the Rebellion of 1798, when bigotry, revenge, and the very worst forms of war and murder were raging furiously, the Friends took the first step toward the vindication of their principles, by recommending to all their members, that those who had warlike weapons of any kind in their houses, should destroy them. It was at once done; a fact in itself evincing some courage. They then refused to sell any article to the military, which could be used directly for purposes of war; not a selfish act. Through the whole commotion, they kept up their religious meetings unharmed, though compelled often to seek their way through contending soldiers and over the bodies of the slain. They were threatened, but offering no resistance, the threats were not executed. They were imprisoned; but nothing being proved against them, they were set at liberty. They sheltered the wounded of both parties; still they escaped. Only one of their number was put to death, and he had resorted to arms. Not one of their houses was destroyed, and when strangers afterwards passed through the desolate streets, and saw a house standing alone and unmjured, they would say, 'That, doubtless, was the house of a Quaker.'

See the same triumph of peace over war, in the conduct of the same sect, during the settlement of some parts of our country, and in the terrible Indian wars of the last century. The Friends would neither fight, nor carry arms for protection, nor seek the shelter of garrisons. Amid all the ravages and horrors of barbarian warfare, while every member of every community put their own sought safety in flight or in forts, they quietly pursued their occupation in the fields and villages, undefended and unharmed. Only three of the Society were killed, and they had timidly deserted their principles, and by putting themselves in the attitude of defence, provoked aggression. What instances of the same truth, what signal and beautiful results, cluster about the name of William Penn! Say you a State cannot be founded, protected, and made to prosper, without arms? Look at his State, rising in the midst of six Indian nations, who were waging war upon all surrounding States, yet continuing undisturbed for more than seventy years, with not even a militia for its defence! 'The Pennsylvanians'—says the historian, 'became armed, though without arms; they were strong, though without strength; safe, without any of the ordinary means of safety. The constable's staff was the only instrument of authority amongst them, for the greater part of a century, and never during the administration of Penn or that of his proper successors, was there a quarrel or a war!' And what gave them this unexampled security? What constituted their strength? The spirit of peace, unconquerable itself, conquering all else, converting the ferocity of a savage foe into the kindness of a faithful friend. Verily, 'when a man's ways please the Lord, he maketh even his enemies to be at peace with him.' * *

'We have said nothing of the evils and horrors of war. They are not to be numbered, still less described. It is easy to give figures, showing the multitude of lives sacrificed to this Moloch; but these from their very vastness, make little impression. We are told that 20,000 men fell on the field at Austerlitz; 50,000 at Dresden; 40,000 at Waterloo; and at Borodina, 80,000. Here in four battles, there were slain seven times as many people, as this whole city contains. And yet who feels it half as much, as when we hear of a single murder in our streets, or in Cranston? We know that three conquerors, Cæsar, Alexander, and Napoleon, have alone swept off six millions of lives; equal to the whole population of the United States at the beginning of this century. Yet Colt, who killed one man in single combat, is considered a worse man, and viewed with more horror, than Cæsar, Alexander, or Napoleon. If your dwelling or your neighbor's takes fire, and a little child or aged parent is consumed in the flames, what shuddering it creates. But at Moscow, the hospitals, containing twelve thousand of the wounded, were purposely burnt up, with all the inmates; and many read of this with no emotion, except wonder at the sublimity of the scene, or the daring of the mighty incendiary and assassin.

But the lives lost, are, I had almost said, the least of the evils of war. The moral evils far exceed all others. We hear of expenses, and they affect some minds more than vices. Then let them be known. It is indeed something, when we consider how sordid men are, and what calls there are for money, and complaints of these calls; it is something that so short and limited a war as our last with England added $ 120,000,000 to our public debt; and that the war which grew out of the French revolution, cost Great Britain eleven hundred millions of pounds sterling. It is something that the standing force of France may be estimated at nearly four hundred thousand men; involving not only the vast cost of their support, but their utter loss, to say the least, for any other purpose.—It is sad, in any view, that such a nation as England should have passed more than five hundred years in war, since the Norman conquest. It is very sad, that all expenditures together, for all good objects, bear no proportion to the *one for war!* And then see the kind of calculation, on which war is waged. Suppose a case, not far from a fact. France owes us 5,000,000. She refuses or delays to pay. We proclaim war against her. We spend in that war, though it last but a year, ten or twenty times the amount due to us, and lose the debt beside; for war cancels all prior obligations.—This is a simple table of gain and loss. They who think it all balanced by a thing called 'national honor,' attendant on possible victory, at the cost of many lives, are poor speculators, if nothing worse.

But the heart sickens at the thought of estimating, in this way, the evils of war. Multiply the loss of money, men, time, and business ten-fold, make the physical and mental suffering, on the field, in the prison, the hospital, and the *home*, as great as you can imagine it—for imagination can never compass it—there is that remaining, and separate, and certain, which surpasses all the rest by precisely the difference between the temporal and the eternal. The moral evil is the unmeasured and immeasurable woe. War is crime. From its beginning to its end, it is crime; a violation of Christianity, an outrage upon humanity. War is corruption. It introduces, feeds, makes familiar and almost necessary, every form of vice. And the monstrous peculiarity is, that crime and corruption are not only attendant upon war, but are legalized by it. It sanctions them. It requires them. It tells you they are not wrong, but right; duty, valor, patriotism, glory. It tells you that you may and must butcher your brother. It tells you that those acts which at all other times are prohibited and punished, under the name of robbery, rapine, fraud, perfidy, murder, here bear different names and an opposite moral character. It allows hatred, malignity, rapacity, hypocricy, and uses them all for its direct ends. It employs the arts and sciences, the resources of nature and ingenuity of man, for man's destruction. It blinds the eye, and deadens the conscience to all that seemed evil. It tempts us to admire what we ought to abhor, and puts that first in glory which should be first in enormity. Cicero, in his day, said—'War, pestilence, and famine, have been the great scourges of mankind. The two latter are always mentioned with horror; while the former is so blazoned with the trophies of heroism and valorous exploits, that few are found who object to its principle."

And this is not all, nor the worst. The spirit of war penetrates the Church, and lays its iron and bloody hand on the altar and the priest. Not to desecrate or murder merely—that were comparatively light—but to convert them to its own purpose, to make them speak for it, and willingly work for it. The Christian church has never forbidden war. Its Lord forbade it, but his church has sanctioned it, and waged it, and prayed for it, and borne its reeking trophies as offerings to God! Greeks and Latins fight at the very door of the holy sepulchre, and cut and destroy each other for admission to perform mass, mingling with their sacrifices their own and their brothers' blood. A Turk, at Jerusalem, once said to Wolff, the missionary—'Why do you come to us?' 'To bring you peace.' 'Peace,' replied the Turk, leading him to a window, and pointing to Mount Calvary,—'there, upon the very spot where your Lord poured out his blood, the Mohammedan is obliged to interfere, to prevent the Christians from shedding the blood of each other.'—The Emperor of China is said to have given as a reason for excluding the Christian religion from his empire, that, 'wherever Christians go, they whiten the soil with human bones.' And where they do not fight, they countenance it.—They never denounce it. A heretic is excommunicated; but the duellist and the warrior are cherished. The theatre is denounced; the battle-field is sought, perhaps prayed for. A recent ecclesiastical convention condemned dancing, and at the same time refused to express an opinion on slavery; on war, it might have been still more difficult to bring them to an expression.'

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## DR. DODDRIDGE'S DREAM.

Dr. Doddridge had been spending the evening with his friend Dr. Watts. Their conversation had been concerning the future existence of the soul. Long and earnestly they pursued the theme; and both came to the conclusion, (rather a remarkable one for theologians of that day to arrive at,) that it could not be they were to sing through all eternity; that each soul must necessarily be an individual, and have its appropriate employment for thought and affection. As Doddridge walked home, his mind brooded over these ideas, and took little cognizance of outward matters. In this state he laid his head upon the pillow, and fell asleep. He dreamed that he was dying. He saw his weeping friends round his bedstead, and wanted to speak to them but could not. Presently there came a nightmare sensation. His soul was about to leave the body; but how could it get out? More and more anxiously rose the query, how could it get out? This uneasy state passed away: and he found that his soul *had* left his body. He himself stood beside the bed, looking at his own corpse, as if it were an old garment, laid aside as useless. His friends wept round the mortal covering, but could not see *him*.

While he was reflecting upon this, he passed out of the room he knew not how; but presently he found himself floating over London, as if pillowed on a cloud borne by gentle breezes.—Far below him, the busy multitude were hurrying hither and thither, like rats and mice scampering for crumbs. 'Ah!' thought the emancipated spirit, 'how worse than foolish appears this foolish scramble! For what do they toil, and what do they obtain?'

London passed away beneath him, and he found himself floating over green fields and blooming gardens. 'How is it that I am borne through the air?' thought he. He looked, and saw a large purple wing; and then he knew that he was carried by an angel. 'Whither are we going?' said he. 'To heaven" was the reply. He asked no more questions, but remained in delicious quietude, as if they floated on a strain of music. At length they paused before a white marble temple of exquisite beauty. The angel lowered his flight and gently placed him on the steps. 'I thought you were taking me to heaven,' said the spirit. 'This is heaven,' replies the angel. 'This! Assuredly this temple is of rare beauty, but I could imagine just such built upon the earth.' 'Nevertheless, it is heaven,' replied the angel.

They entered a room just within the temple. A table stood in the centre, on which was a golden vase, filled with sparkling wine, 'Drink of this,' said the angel offering the vase; 'for for all who would know of spiritual things, must drink of spiritual wine.' Scarcely had the ruby liquid wet his lips, when the Savior of men stood before him, smiling most benignly The spirit instantly dropped on his knees and bowed down his head before Him, The holy hands of the Purest were folded over him in blessing; and his voice said,—'You will see me seldom now; hereafter you will see me more frequently. In the mean time, *observe well the wonders of this temple.*'

The sound ceased. The spirit remained awhile in silence When he raised his head, the Savior no longer appeared. He turned to ask the angel what this could mean: but the angel had departed also,—the soul stood alone, in its own unveiled presence! 'Why did the Holy One tell me to observe well the wonders of this temple?' thought he. He looked slowly round. A sudden start of joy and wonder! There, painted on the walls, in most marvellous beauty, stood the whole of his spiritual life.—Every doubt, and every clear perception; every conflict and every victory, were there before him! and though forgotten for years, he knew them at a glance. Even thus had a sunbeam pierced the darkest cloud, and thrown a rainbow bridge from the finite to the infinite; thus had he slept peacefully in green valleys, by the side of running brooks; and such had been his visions from the mountain tops. He knew them all. They had been always painted within the chambers of his soul; but now for the first time was the veil removed.

To those who think on spiritual things this remarkable dream is too deeply and beautifully significant ever to be forgotten.

'We shape ourselves the joy and fear,
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The past shall re-appear.'

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## ROMISH INTOLERANCE.

Believing, as we do, that the only fair mode of conducting a discussion is to lay both sides of it before the same readers, we transfer to our columns the remarks made by the Editors of the Boston Pilot, and the Philadelphia Catholic Herald in reply to our recent question, whether the Roman Church was not of its very essence intolerant, and whether it did not encroach on the civil and social, and personal liberties of man.

Our readers who are interested in this matter which lies at the foundation of the great religious controversy of the age, are referred to the next page for some further observations of our own.

### HOW THEY DO AT ROME.

The Unitarian *Christian Register*, to which we made a reply the week before last, comes to us this week with no less than *five* columns of calm, but very sophistical special pleading, against the political management of the Roman States, which it aspires to characterize as founded in the same principles which, it endeavors to prove, are the inseparable partners of our religion. With the civil arrangements of the Papal States, we are unacquainted, and if *their* politics must be a part of Catholicism, we are not Catholics, for we are entirely uninterested in the matter. We do not know whether Custom-house officers are authorized to arrest spurious editions of the Bible, but we learn from persons who have been in Rome, and from the very authority of the Register itself—the *London Patriot*—that the Scriptures *were read* at the Missionary Meeting lately held in Rome! How comes it that this escaped your eye, *Mr. Register?* We also learn that Protestant worship is celebrated in Rome—that Protestant dignitaries wait on the Pope, dressed in their Anglican Canonicals, and, we must be pardoned, if we say that we cannot believe that Dr. Lowell would be excluded from a church, merely because he wore a *frock-coat*, or that any state regulations unobserved within the States, should be enforced on their frontiers.

But, we are told, the Pope prevents Bible Meetings, and travelling Protestant Missionaries from disseminating religious instruction, which, it is said, he has no right to do. We desire to consider this assertion in all its bearings, and so to dispose of it as to prevent the necessity of drawing out this controversy, which is capable by mutual candor, of a ready *eclaircisement*. To understand properly, the position of the Supreme Pontiff is the great difficulty with Protestants in this matter. Their journals will not tell them—and their clergy are not fairly disposed to explain—that he had a double part to fill—that of Chief Magistrate or Prince, and that of Chief Bishop, Pope or Father, in the church. Both powers delegated to him—one from his people—the other from God. The right to rule, says Pope Zachary, in writing to the French, twelve centuries ago, 'is delegated to the Sovereign by the people, and to them he is accountable." Kingly power, says the great Saint Thomas, is not *jura divina* but *jura humana*—of human origin. In this light, therefore, is Gregory the sixteenth invested with the political headship of the Papal States, and assisted by a regularly chosen Cabinet 'The misfortunes of Rome,' writes Gibbon in his Decline and Fall, 'forced her apostolic vicar into the business of peace and war;' and since the downfall of the Empire, this burden has been bequeathed from one illustrious name to another. If, therefore, Protestant Missionaries, true to their education and their belief, preach in his dominions, that the Pope is an imposter—that all power should be taken from him—they are guilty of treason against established authority, and deserve punishment. If they are zealous they cannot avoid this, if the Sovereign Pontiff be true to his trust, he must either reprimand, prevent, or imprison them according to the magnitude of the offence, as ascertained on a fair trial. To all, therefore, who go to Rome preaching sedition, he of course must act similarly. Protestant Missionaries there, are not like Catholic Emigrants in America. They do not wish to form a part of the state—they take no interest in its welfare—they naturally desire its downfall; if honest, they will urge opposition to its power, and for similar offences we, in America, would also be justly liable to similar punishments.

We have not space this week to argue the question with the Register, whether this is or is not a Protestant country. We may however remind him, that Columbus, a Catholic mariner, discovered it, under the auspices of a Catholic Queen, and that if George Washington spoke the truth, the assistance of Lafayette (a Catholic) gave success to the Revolution. If the right of discovery has any weight, or if the establishment of a constitution has any connexion with religion—then all America is entitled to any but a Protestant definition. As, however, the difference will be ere long, not one of terms, but of fact, we do not consider this matter deserving of much argument.

In conclusion, the *Register* says:—'We ask him (The *Pilot*) yet once more with equal plainness and courtesy,—are Roman Catholics willing in all cases and everywhere, to allow to Protestants the same liberty which they wish themselves"

This question is one too wide for even a journalist to answer, but we will say what we are sure of—that we never knew a Catholic who was not willing so to do. That we hold no point of faith which forbids it—that we recognize no example, and can never adopt a sentiment that denies it. [Boston Pilot July 13th.

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INTOLERANCE.—The *Christian Register* asks us: 'Is it not of the very essence of the Roman Catholic faith, to encroach upon the civil and social and personal liberties of men?' We unhesitatingly answer: *No.* Catholic faith is essentially confined to the revelation of God. It captivates the understanding in obedience to Christ; it requires man to be subject to God; but it does not interfere with civil, social, or personal liberties. Its force is moral, directive, and conscientious. It is suited to the freeman and the slave; the civilized and the barbarian; the noble and the peasant. It is not allied to any form of civil government, or system of civil policy, but suited to all, and directed to make man happy, and give him moral elevation, under every variety of circumstances. The points which the *Christian Register* refers to as encroachments on liberty, chiefly regard doctrinal truth, or ecclesiastical legislation. The church is the pillar and ground of truth, and therefore proposes as necessary to be believed all things whose revelation she has ascertained. She possesses a governing power in the things which appertain to salvation, and enjoins certain observances under penalty of sin, and sometimes of ecclesiastical censures. The necessity of belief is no infringement on the natural liberty of man, since it is the moral obligation of submitting the human understanding to the Divine teaching. The conscientious duty of obeying laws emanating from the church is only the exercise of a moral virtue, free in its principle. Force and penalties have been used in certain cases, where the civil sanction was given to laws of the church, connected with the interests of society; but they are not of the essence of Catholic faith, or necessary appendages of Church authority, which is essentially a moral power exercising its influence over conscience, by supernatural considerations, especially by proposing the rewards and punishments of a future life. The closing of ware-houses and banks on holidays, which our contemporary mentions, is a voluntary act of individuals influenced by a sense of duty, or of the public authorities respecting the religious sentiments and usages of the nation; and interferes with individual freedom much less than the rigid Sabbath observance in this country, which restrains individuals according to a fanciful standard of public prejudice. As to frightening nervous females into a convent, the Council of Trent anathematizes any who may force persons to enter convents, and the clergy are wont to dissuade, rather than encourage. Our contemporary is convinced from his assiduous study of the history of the church, that 'it is of the very essence of Roman Catholicism, to encroach in all things.' The church never tells a man 'what he shall purchase at market for his dinner,' as the *Register* supposes, but she forbids him to eat certain food on some days, on which he may eat it, if he choose to disregard the moral obligation. His obedience is perfectly voluntary, and his liberty is therefore unimpaired.

The restrictions on the introduction of books into the Roman States weigh heavily on the mind of the *Christian Register*, who, although a believer in Christianity, would not easily forego the company of the infidel Gibbon in his journey to Rome. The prohibition of books may be regarded in a moral point of view, inasmuch as it marks the erroneous or immoral, or dangerous character of the books censured, and so far it is addressed to the conscience. In most countries it extends no farther, and travellers and citizens meet no obstruction in introducing whatever books they choose. In the Roman States the Pope being Sovereign, gives a civil sanction to the ecclesiastical rules, and forbids the introduction of prohibited books, unless by persons specially licensed for that purpose. Other sovereigns are equally or more watchful against books, pamphlets, or newspapers of a seditious tendency; the Pope guards against whatever is likely to contaminate doctrine or morals. Being the highest guardian of faith, he thinks it his duty to preserve the patrimony of St. Peter free from the contagion of erroneous or corrupt books. It may not be a matter of surprise that the small territory which Providence has attached for so many ages to the chief See, should be considered as ground especially consecrated to religion, and that every care should be taken by its ruler to preserve it in the integrity of that faith which from the time of St. Paul was celebrated throughout the whole world.

There is, however, a principle involved in this action of the civil authority, which horrifies our cotemporary more than all the Bulls of all the Popes—namely, that the truth of the Catholic religion is assumed as unquestionable, and that it is made the foundation of the social order. As Catholics, we are not obliged to shew the equity of this polity, even in regard to a nation wholly Catholic. We distinguish in the Pontiff his spiritual office from his temporal principality, and in holding the faith which at the head of the Catholic episcopate he teaches, we do not bind ourselves to approve of the civil polity which he adopts in the government of his dominions. It is not necessary for us to call for a reformation in his temporal administration in order to entitle us to the benefits of the Constitution under which we live. We bear cheerfully all the burdens of citizens: we are entitled to share their privileges. We ask them not as Catholics, but as citizens. As Catholics, however, our claims are not to be disregarded. The charter of Maryland, giving to all professors of Christianity equal civil rights, was the work of Catholics. If the Roman polity be not equally expansive, this cannot militate against our claims, as brethren in faith of those who first proclaimed and acted on this generous principle on this continent. In France, Belgium, Austria, and generally all Catholic countries, wherever there is a body of Protestants, even but a small minority, they enjoy civil privileges equally as the immense Catholic majority, so that the fears of the *Register*, lest becoming numerous, we deprive our fellow-citizens of their rights, are proved to be groundless by the examples of our Maryland forefathers, and of our brethren at the present day. Our contemporary may call this *Jesuitism*, since a Jesuit devised the charter of Maryland. [Catholic Herald.

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## TRINITARIAN DIFFICULTIES.

If an author writes a hundred pages upon the Trinity, and four lines upon the Unity, which idea is likely to be most strongly impressed upon the reader's mind? In instructing the common people, they best understand our meaning by conveying it to them in sensible images. Tell them of three persons, and they will readily understand you. Tell them you are speaking of three persons who have but one essence, and they do not know what you mean: for they understand what person means, but not what essence means. Tell them, that by person you do not mean what is commonly meant, but only a distinct mode of subsistence, they cannot understand what you mean by mode of subsistence; still they can give a meaning to the word person, and when you speak of three persons, will find no difficulty in attaching the ordinary ideas to the expression; more particularly when, in expounding the doctrine, you yourself may be constantly using the word in the same sense in which they do. Now in addition to all this, tell them that one person is gone up to sit at the right hand of another person, they will find no difficulty in understanding this in their way.—Tell them that by right hand you do not mean a member of the body, for that God is without body, parts, or passions, that you mean only that the person is invested with great power, they may possibly arrive at some true idea of what you mean, still retaining the idea of two persons, though not forming to themselves any conception of their relative situation in regard to place. Tell them that one person intercedes with the other person, they will immediately think of one person speaking to the other person, or addressing him by some signs or symbols. Tell them that this person is a mediator between you and God, that he prays to God, that he pleads his own merits to God, and undertakes to communicate your prayers to God, the idea of two separate existences becomes then tolerably clear, more particularly if you should give no further interpretation of what is meant by intercessor or mediator.—You would think it very wrong for a person to presume, that in all this you were teaching a duality, or (if you add your explanation of the personality of the Holy Ghost,) a triumvirate of Gods; for you maintain that although God be three persons, yet he is only one in essence. True; but a poor man does not know what essence means. Tell him that by person you mean, as you have said, only a distinct mode of subsistence, he will answer that you are talking metaphysics. If, to avoid metaphysics, you say nothing upon the subject, then the idea uppermost in his mind will be, that of three Gods planning, covenanting, counselling, agreeing, co-operating, and so forth, with each other, upon the subject of his salvation. Believe me, then, that the case is not one of centroversy, or of argument for the schools. In so teaching an ordinary mind, the question is not merely what *your* ideas are, but what are the ideas which *your pupil* cannot help affixing to your words. You may reply, it is not your fault if your instructions are misunderstood. The question is not here whose fault it is, but whether it be the fact. I am not speaking so much of the doctrine itself, as of the effect which such a mode of teaching it produces, according to the known laws of the human mind. For while the doctrine professedly maintains that God is one, the idea produced in the mind of the disciple is that of three separate Gods. Indeed, what terms are there which can be used to signify three separate beings, which have not been used in explaining the Tripersonality? The Father, Son, and Holy Ghost have been called three separate persons, without the slightest notice to the ordinary reader that the term person is use in any peculiar sense; they are called three intelligent agents, three distinct subsistences; also individuals, parties, separate existences, nay, as separate and distinct as Peter, James, and John; the Son is declared to be generated of the Father, and to partake of the same Divine Nature just as any other Son is begotten of his father, and partakes of the same human nature. All three are said to plan, concur, agree, and conspire together; one is said to be appeased; another, to pacify; another, to convey and apply the tidings of pacification; they are said to be one, as a unanimous society is one; they have all separate offices, in many cases separate properties, and receive separate worship. Yet all this we are told is a system of Tritheism; now, even if it were not, how are the generality of uneducated persons to help mistaking it as such? Is the danger avoided by telling them to say with their lips, and 'yet there are not three Gods but one God? Does an evil not exist, because we tell the person not to acknowledge it, and he obeys the injunction? Is a malady the less dangerous, because the physician declares he was not concerned in producing it, and forbids the patient to confess its existence; although all the time it may be consuming the vitals of his system? Besides, if I give two meanings to a word, and if, perhaps, for every time I use the word in one sense, I use it, and hear it used, a thousand times in another, which of the two senses, *ceteris paribus*, will the occurrence of the word be most likely to suggest? Will not the law of association as it is called, incline me to assign to the word its most frequent meaning; more particularly where this meaning is clear, and the other obscure; for a clear idea produces a stronger effect upon the mind, than one that is obscure and indistinct? If this be the case, what sort of reflections are those which are suggested by a survey of the mode of teaching adopted in the Christian world?

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## SELF-SACRIFICE, OR THE CHANCELLOR'S CHAPLAIN.

In this simple, but touching narrative, the author has recorded some of the difficulties and trials which beset a poor curate, in the discharge of his ministerial duties. Few people, we suspect, have any adequate idea of the privations and annoyances which a large proportion of the 'working clergy,' as they are called, have to endure. They are accustomed to look upon a curate's life as one particularly free from care and anxiety, and to think it desirable, chiefly on account of its supposed immunity from the troubles which distract those who are engaged in secular pursuits. There are, doubtless, some, who by their easy and self-indulgent lives, lend a color to this imputation; but still, the difficulty of the priestly office, when duly fulfiled, cannot be overrated; nor is there any situation in life, in which the passive virtues, such as meekness, charity, and forbearance, are more severely tried. These, however, are qualities upon which the world sets little value, and which it commonly misinterprets. Success or failure, in whatever calling, it makes the sole test of merit; to be resigned to poverty and misfortune, it esteems the mark of an abject and contracted mind.

'Haud facile emergunt, quorum virtutibus obstat
'Res angusta domi,'

said the Roman satirist, or as Johnson still more concisely words it—

'Slow rises worth, by poverty depressed;'

but what are we to think, when worth does not 'rise,' as it is termed, at all? 'Think?—why, that it is *not* worth,' says the world, 'otherwise it would have risen at some time or other.'—Our author, however, thinks differently, as the moral of his tale is intended to show; nay, (what will astonish some people) he considers it may be a duty for clergymen, in some cases, absolutely to refuse preferment, when offered. As a specimen of one of those minor annoyances to which a curate is exposed in a fashionable city, we quote the following extract, which will, probably, suggest to many of our readers instances of a similar character:—

'Cecil remarks, if I mistake not, that 'London is very peculiar as a ministerial walk. Almost all a minister can do, is by the pulpit and the pen. His hearers are so occupied in the world, that if he visit them, every minute, perhaps, brings in some interruption.'

Its force vividly occurred to me during the period I was curate to one who occupied a prominent position among the pulpit orators of the day—the celebrated Barry Seckforde. Glorious was the intellect with which God had gifted him, and lofty were the purposes to which it was directed. Young, ardent, and impassioned; glowing with noble impulses and benevolent aspirations; of a temper rarely ruffled and easily appeased; unwearied in acts of mercy; and holding that charity, so truly Scriptural, which led him ever to place the most indulgent construction on the acts and opinions of others: who could have foreseen that so bright a meteor would be so suddenly and sadly quenched?

His sermons were extraordinary; not for novelties in doctrine—for them he carefully eschewed—but for their effect upon his auditory. Trick and artifice and vehemence he repudiated. He held them to be beneath the notice of a Christian herald. His addresses were highly finished, but simple exhibitions, under different aspects, of the wondrous doctrine of the atonement. They were neither exciting nor startling, but subduing. It often struck me he had studied well the admirable injunction of Bishop Felton to his clergy. 'Steep your sermons in your hearts before you preach them.'

It was during the meridian of his powers, and at the zenith of his fame, when his chapel was crowded with the opulent and the influential, and the struggle to hear him two-fold,—first to procure a seat, and next to retain it—that our professional intercourse commenced.—Mine was thought an enviable appointment; and many and vociferous were the congratulations that reached me.

'How fortunate you may consider yourself to be connected with a man of such mark and eminence,' cried one.

'How advantageous to you professionally, to labor in conjunction with such a gifted being,' remarked another.

'So universally popular,' added a third.

'And certain of reaching, eventually, the bishop's bench,' concluded, with emphasis, a fourth.

And then there arose a fresh chorus of felicitations on my 'truly eligible engagement.'—But I speedily found reason to question whether grounds for congratulation really existed; and, ere long, arrived at the conclusion that a position more fraught with annoyance than that of curate to a highly popular preacher could with difficulty be found. Owing sometimes to indisposition, and sometimes to engagements elsewhere, and sometimes to his preparations for the pulpit being immature and incomplete—no one, by the way, was more jealous of his own fame, or less disposed to peril it by any crude or jejune production—I had frequently, upon hasty notice, to occupy his place.

The array of blank faces which greeted me on such occasions was formidable. Some assumed an expression of downright anger, and all appeared more or less disconcerted; while, as for myself, never did subaltern occupy more unwillingly the post of leader.

Nor was it looks only that warned me of my hearers' dissatisfaction. Too often, for my own comfort, was it embodied in words. More than once I was stung by the remark, as I approached or quitted the pulpit—

this stranger from Rome had come among them. The message he brought was "Glory to God, peace on earth, good will to men." He came to enlighten their minds, and to reform their lives; to make the life of every one in the land more worthy and more valuable, to make every peaceful neighborhood more peaceful, to raise the degraded and undo the heavy burdens of the oppressed. For Augustine, no earthly reward was reserved to support him in the privations of his course. He was not, like Cæsar, preparing for a triumph at Rome. He was not paving his way to wider conquest and dominion. His hope was that of doing good. His ambition was to rescue the heathen from the thraldom of sin.—With Cæsar, the conquest of Britain was one step in his march to the dominion of the civilized world. His throne was founded in blood. The desolation of provinces and nations marked his whole course. The fate of Britain was no more sad than the fate of Gaul, with its numerous tribes and nations. These all were desolated and sacrificed to secure the conquerer's triumph. Such is the cost of gratifying one unholy passion. If left to itself it will find no bounds, but would desolate the wide earth to gain its object.

But let us look at the consequences of what was done by these two men, the conquerer and the Christian. The storm of war had passed away, and the wailing of the nations slain by the Roman sword had ceased; and that mighty power itself, reared by crime, has crumbled to fragments and lies in ruins. It arrayed itself against justice and the eternal Providence that rules the world, and it could not last.

But, behold the noiseless work of the Christian missionary. He sows the seed of God's truth deep in the hearts of a people and dies.—Ages pass on; and while the Roman power is crumbling, this new power rises higher and spreads wider, from age to age. It enlightened the dark savage mind; it stopped the thirst for blood; it calmed the ferocity of the warrior; it delivered the slave from bondage, and raised him to enjoy the freedom of a man, and the privileges of a Christian. It has raised a band of uncivilized and ferocious robbers to be the noblest and best nation on earth. Nor are its triumphs yet complete. The religion of Christ is now working wide and deep, more so than ever before, in the hearts of that same people, and so will it continue to do, till the whole alienated world is brought back to God."

CHRISTIAN REGISTER.

BOSTON, JULY 27, 1844.

## ROMISH INTOLERANCE.

We have placed upon the preceding page of this day's paper, extracts from the two principal Roman Catholic organs in this country, in answer to our previous queries addressed to their editors. As our readers will perceive on their perusal, but a slight approach to any satisfactory answer to our questions is made, and only in one point of view does any further discussion promise good. The great question at issue, one which we have labored courteously, but plainly to lay before the supporters of the Romish system—is to us paramount to all other considerations in the great controversy of liberty of conscience. This question has been confounded with other and lesser matters. We therefore ask the question once more, premising that all our dread of Romanism arises from its power to make the weak and the ambitious yield to its claims, and perform its service in encroaching upon all the liberties of men: premising likewise, that in all its vast and complicated system, it seems to us to owe its life, not to the inspiration of God, but to the pride and ignorance of man. We ask it there is not a principle in the Roman system of faith, which compels it to extend the ramifications of its control into those concerns of man which God has left free to individual choice and agency? Can the Roman Church avoid being a tyrannical and a persecuting instrument, wherever it has power identified with, or independent of the State?—Does it not embrace a mass of extra Scriptural conditions of doctrine and discipline, which, on the plea of their necessity for salvation, it contrives to make as binding upon the consciences and lives of its disciples, as any plain precept contained in the New Testament? Does it not confound, under the pretence of a Divine sanction, the laws of God, and the appointments of man? Does it not indefinitely multiply the conditions of a Christian life, of a Christian character, and of Christian discipleship? Can a hundredth part of its policy, its discipline, its instructions, its methods be sustained by the authority of a single letter of the Scriptures?—The Confessional, for instance, where is its witness in the New Testament; where does the Savior require that his disciples should, at least, once in a year, reveal to a priest all their bosom conflicts, all their transgressions—comprehending the tender rovings of a virgin's heart, the secret sins which stand only in the light of God's countenance; and where is the authority given to the priest to appoint the measure of penance for the sin? And the nunnery too; the Savior in his last prayer for his disciples, besought of God, not that their virtue might be preserved by a removal from the temptations and cares of life, but that, left amid all its conflicts, they might be kept free from its sins.—But a nunnery absolutely reverses this principle of holy recommendation. The Roman Church claims the authority to erect private prisons all over its territories, and to immure in its walls those whose hearts would never spontaneously lead them thither, but who are wrought upon by ghostly counsels. True, our brother of the Herald tells us that the Council of Trent forbids any thing like force in this persuasion.—But what poor comfort is there in this soft prohibition! Who does not know that the Catholic priests, if they would go and plainly teach to the nuns that Christian excellence lies in the faithful discharge of all the duties of the open world, would empty the nunneries at once?—What then must they teach to keep them filled? No spontaneous and no truly Christian prompting in the heart of a young girl, would lead her to a convent. Occasionally some unfortunate creature, destitute of all personal comeliness, disfigured by the small pox, or disappointed in love, might seek such a refuge; but these maimed, unsound and ugly disciples the Roman Church is as loth to receive for converts as was the Jewish law to admit them for sacrifices. Now we maintain that no one could bring about the necessary persuasion in the heart of an innocent, a hopeful and a tolerably comely girl, without going beyond and against the simple instructions of the New Testament. Whence comes that extra-Scriptural authority? It is from the Church, which has a thousand other extra-Scriptural and non-Scriptural and contra-Scriptural doctrines, usages, implements and methods at its service, and by force of its own innate nature, tendency and necessity, must use them, to pervade all the relations of life. So we may say too, of the appointment of days of Fasting. Where is the New Testament authority for denying the use of meat on Friday? Where in the religion which discountenances and looks far above all such petty formularies, can we find all the rigmarole of Fastings and Saints' days; of the 'Order of the Sacred Heart of Jesus,' 'Oblate Brothers,' and an immense amount of what appears to us the most nauseating and babyish trumpery? To be sure we are told that perfect freedom is left in these matters. This is not true. No one is left free when, by even the gentlest insinuations, to say nothing of direct exhortations, the salvation of the soul is made to depend in the least, upon such observances. When, in a susceptible heart, the sentiment of reliance upon priestly dictation has been excited, and certain things have been proposed as of holy efficacy, it is vain to say that perfect freedom of action is left. It is at best the freedom which a timid person feels in a grave yard at night, surrounded by open tombs—a freedom to shiver with horror—to scream in agony, or to attempt to fly on sinking limbs. All this kind of influence, of whose measure and power Protestants know very little, the Roman Church wields, and with it it encumbers and controls, and outrages the private liberties of its own disciples, and of those who are not its disciples, wherever it has the sway. This charge we brought against the Roman Church, in the shape of a question proposed to two of its newspapers. While we are still open to light on this subject, we frankly aver that it will take a great deal to clear the Roman Church to our minds of this charge. We are cheerful approvers of all its excellent works and of its true saints. There are many things in its history for which we give it reverence and honor. It has a thousand fold more humanity in it than there is in Calvinism: its early missionaries to this country stand higher in our regards than do our own fathers.—There are many redeeming influences which attend and cheer its otherwise saddening history. When its priests had frightened the dying nobles into making large bequests of land to the Church, and the Church had thus gained the possession of more than half the territory of Christian Europe, to the impoverishment of the people, then the Church did dole out loaves of bread through its refectory windows, to crowds of paupers. When the lazy vagabonds, who ought to have worked upon the roads and fields, crowded into monasteries, the Church did employ some of them in copying manuscripts.—The church has not done unmingled or unredeemed evil—but it still hugs its vices of ambition and tyranny.

There are some things in the extracts on our first page, which, though they scarcely need a reply, very well admit of it. The Pilot calls our remarks 'Sophistical special pleading;' that is to say, the editor had no other way of meeting our arguments but by giving them a bad name. We should have been better pleased, and much better satisfied, had he indicated any thing that deserved the charge. The editor seems to be very heavy of comprehension, in his real or affected ignorance of what he calls 'the civil arrangements of the Roman States.' We hope he will now understand us when we say distinctly that their 'civil arrangements' are their religious arrangements—that their religious policy requires, allows and enforces a most tyrannical interference with all the private concerns of the citizens, oppressive enactments and requisitions, outrages upon conscience and civil liberty. We say further that it does not appear to us honest in the editor to profess an ignorance that the civil, and social, and political arrangements of the Roman States, are all made by the priests, and controlled by the priests, and are all dictated, from the weightiest matters down to the veriest jot and tittle, by the religion of the Roman Church. The editor is still unwilling to believe that, to use his own words, 'Custom-house officers are authorized to arrest spurious editions of the Bible.' We might stop to marvel at the modesty of such a description of our English Bibles by one who professes to believe in a version, every page of which shows intentional and violent perversion of the original for purposes of deception, but we will content ourselves with again asserting that the custom house officers have instructions from the ecclesiastical authorities to search the trunks of travellers on all the frontiers, and at the *Douane*, within the walls of Rome, for all forbidden books, and for the good old English version of the Bible among the rest, and to take them away—a piece of impudent effrontery which once, on occasion, we were more disposed to repel with a blow of the fist, than any other act of insolence we ever witnessed. But we reflected that the drunken vagabond who fulfilled the order, was the poor, ignorant victim of a system which is grossly iniquitous. These custom-house officers however, as travellers well know, own a mightier master than the Pope, and that is, their cupidity; they will take fees—and a good round sum will even buy an Englishman the right to read his own Bible in the city of the Holy Apostle St. Peter—a city, by the way, which that Apostle, in all probability, never saw. We presume that in this way the copy of the Bible read at the Missionary meeting was introduced, as we know that other copies have been. 'Protestant dignitaries wait on the Pope, dressed in their anglican Canonicals.' So they do: and the more they are rigged up in such petticoat attire, the better does it please the Pope. And Protestants, too, who are not dignitaries, and who wear no petticoats, may see him, provided they will borrow from the theatre, or purchase, a pair of small clothes, and hire a dress carriage, and afterwards meet the exactions of the Pope's servants, who wait upon those who have been presented to him at their lodgings, and request a fee. We are sorry that our friend of the Pilot should be troubled with a doubt whether, as we affirmed, Rev. Dr. Lowell was turned away from the Papal Chapel, because he had on a frock coat. The Rev. Dr. still lives, and the editor can easily resolve his doubts. We speak of what we have seen.

The second paragraph from the Pilot might well bear the application of a word which the editor applies to us—its argument we will note immediately. We do not wish to argue with the editor whether or not this is a Protestant country. Our liberty to write and print is a proof that it is not a part of the Roman Empire, and our constitution is our guarantee, which all the reasoning of the Pilot will not help or hinder, that so long as it holds its force, Romanism cannot live here in its perfection.—Most devoutly do we pray—The Lord deliver us and our children from ever seeing it 'a Catholic country.' The editor of the Pilot subjoins to his reply an extract from the speech of Mr. Sheil, a Romanist member of the House of Commons, in support of the Dissenters' Chapels Bill. The only difficulty in the way of our receiving this instance as good for the purpose for which it is adduced, is, that it comes from the disciple of a persecuted, not of a dominant sect, not in Papal Rome, but in *soi-disant* Protestant England. The Romanists in England are very ready to join any Dissenting body in petitioning for liberty, and have been so ever since the Restoration of Charles II. When the great contest was won, they would ask the lion's share. Mr. Shiel is an eloquent man; it is a pity that he could not go and address some of his good sense to the Pope. It is a pity that Mr. Shiel was not in Madeira lately to save from murderous treatment the poor woman who said that after the bread of the Sacrament had been consecrated, it seemed still to be bread, and not the real body of Jesus Christ.

The editor of the Catholic Herald devotes the whole of his reply to the great point, which the Pilot refers to only in its second paragraph. It will be seen that both of the editors give a negative answer to our leading question—Whether it is not of the very essence of the Roman faith to encroach upon the civil, and social, and personal liberties of men? The editors say 'no,' and then by urging that plea, which is the very root of all Papal iniquity, they admit that Romanism does so encroach, and they justify the encroachment. And what is the plea? Why, that the Pope is also a Sovereign! That is, his civil power enables him to act out his whole tyrannical and usurping purpose. When in old times, ecclesiastics tore heretics upon the rack, and hung weights to their bodies, and tortured them with hot pincers, and poured melted lead down their throats, and burnt them at the stake, the plea was, the Church does not do this; oh no, she is too holy to do any work of blood; she only tries the heretics, and proves them to be heretics, *and then, and then*, and then—oh then—she delivers them over to the secular arm: she heaps foul curses on their heads, and impreeates woe on every joint, and muscle, and nerve, and dooms them to an everlasting fire, but she never harms them: she leaves that to the civil power; like a tender mother, she delivers them over to the secular arm. The two Romanist editors wish to comfort us by telling us that in the case of the Pope, this transfer of a doomed heretic is unnecessary, because he is Sovereign, as well as Pope; the civil and ecclesiastical power are identical with him. We are aware of the fact, but are far from finding the comfort in it which the kind editors propose.

The editor of the Catholic Herald says—'Catholic faith is essentially confined to the revelation of God.' He well knows that in his own mind he includes under that condition many things which are not known to be revealed of God, by their being contained in the New Testament, but are supposed to form a part of that revelation because claiming traditional authority, or being enjoined by some presumed vicegerent of God on earth. The Editor afterwards says that 'the Church possesses a governing power in the things which appertain to salvation.' He ought to have added in honesty, that the Church likewise claims to decide what things do appertain to salvation; and then he would have told the whole truth. We hope that our readers will carefully read and study the remarks of this ingenious writer. He is not so ingenious as to be able to hide the very outrage inherent in the essence of Romanism, which we have endeavored, and with his help, so successfully to expose. The Church, wherever it has had power, has run riot in usurpations upon the consciences and liberties of men, and the very nature of its usurpations enables it to win and strengthen the power necessary to enforce them. 'She enjoins certain observances under penalty of sin, and sometimes of ecclesiastical censures,' and these observances are such as the Savior never enjoined, such as one individual or generation has no right to require of another and such as are more than questionable as to their tendency to promote piety and righteousness. The penalty and censures too it is not given to man to appoint or inflict, and when they are allowed to a feather's amount, any measure of violence and atrocity may be justified, and has been justified by the same Church. 'Force and penalties have been used in certain cases, where the civil sanction was given to laws of the Church.' And the Church seeks to win civil power that her iron hand may wield that force, and just in proportion to the measure of her power is her use of that force, which is neither holy persuasion, nor kindly appeal, nor gentle counsel, but severe, cruel and tyrannical demand, oppression and compulsion. The training, through which a seminary pupil, or a nun in the convent, or a disciple at the confessional passes, is all designed and intended to implant an implicit reverence for all that the Church enjoins. The young student, treated with great affection by his teachers, is confined to one view of every subject, indeed to one single subject of study, and as far as can be effected, to one subject and one method of thought. He is taught to look, as it were, through a key hole, in one direction, turning to neither side, to repress every instinctive prompting of his mind for a larger view, to regard every wandering thought as a sin, and the kind teacher who reads his breast at the confessional, has, we were about to say, a greater power over the pupil than has the spirit of God. The training of a nun we do not know, but can well imagine. The ignorant and credulous who compose all but one in every hundred of the disciples of Romanism, are specimens of its power, which we all in this neighborhood have before us. The presence of Romanist domestics in a family is well known to be with us one of the heaviest trials of private life. Their earnest persuasion, implanted by the priests, that it is sinful for them to listen to a prayer in a language which they can understand, is matched only by their blind resolution to leave their home duties and flock to the Church where the priest mutters something which is wholly unintelligible to them, and thus consecrates a glass of wine the whole of which he proceeds to drink, with his back turned to his flock. The editor of the Boston Pilot in characterising the various sects in our midst, spoke of 'the muddy canal religion of the Baptists.' How effectually might the Baptists retort such language!

Yet, we are told, perfect freedom of conscience is left to those who are under Romanist training. This is a hard saying: we cannot receive it. There is no power, there is no restraint on this earth, in iron fetters, or stone dungeons, which will compare with the power of the religious sentiment, or with the restraint which one may exercise over another when it is perverted. Those abominable deceptions which have been lately got up in the Tyrol, in which certain women have been made to bleed at five wounds, in hands, feet and side, in sympathy with the celebration of the mass, find whole villages to receive and allow them. This besotted credulity which some may fondly think the world has outgrown, is still a most melancholy aspect of human nature.

Still the Pope is a sovereign say these editors. And the more shame for him, for he is doubly empowered with the means of doing by others as he would be done by. He probably regards his clerical character as more than his political character, and if so, we have reason to expect that in him, the Christian will control the magistrate, not that the tyrant over the faith will borrow prerogatives and weapons from the civil ruler. The fact that the Pope is a Sovereign gives him all the more and better the means of acting throughout all his dominions by the great rules of Christian equity. The Protestants of Philadelphia had just as much right to burn a Romanist Church in that city, as the Pope had to break up a peaceable Protestant Missionary Meeting in Rome. To attempt to vindicate his right to put forth such an unwarrantable interference on the ground of his sovereignty is a poor pretence. To say that the meeting consisted of foreigners is only to aggravate the interference by discourtesy or ingratitude, for it is to the visits of these foreigners that the poor old tottering throne in which the Pope sits, owes its continued existence. The moment he failed to meet the interest of his debt, Austria would pounce upon him; and who enables him to pay it, in a great measure? Besides, the Pope has Protestants enough in his dominions, his own subjects, who would be glad to declare themselves if they dared. And while his disciples are claiming all manner of liberties in Protestant countries, he is fulminating his anathemas against those who offer the Bible to the Italians! And the Catholic Herald has no better plea to set up for him than, that as a Sovereign, he only prohibits the introduction of obscene and seditious books in his dominions. We are willing to pardon the insinuations of the editor, because we spoke of the use of Gibbon's work; for he knows very well that we referred to its value only as describing scenes and localities connected with important incidents. One other remark, and we have done. The editor of the Herald says, that 'in France, Belgium, Austria, &c., Protestants, though but in a minority, enjoy civil privileges &c.' And whom have the Protestarts to thank for this liberty? Not the Roman Church by any means, but the resistance of their own strong arms to an enemy which has gnashed its teeth in rage amid its impotency. France may well have a measure of freedom; the Gallican Church has broken from the fetters of the Pope. Belgium has a Protestant King, it would be strange if he were not tolerated. In France, in the North of Germany and the Tyrol, the Catholics have a prayer book in their own tongue; but so have not the people of Italy, Spain or Portugal. Why not? Let the Herald answer if it can, and prove that the Church allows any liberty which it can restrain. Was the editor ignorant, or did he forget that an Austrian law punishes with banishment a convert to Protestantism? Still the intolerance of Rome returns upon us, and we are not satisfied.

## REV. DR. FROTHINGHAM'S ADDRESS BEFORE THE ALUMNI OF THE CAMBRIDGE THEOLOGICAL SCHOOL.

We promised last week a report of this interesting address, and we shall proceed to redeem the pledge, trusting that the injustice we may inadvertently do the author in the attempt, may be remedied by the publication of the entire address, either in a pamphlet by itself, or in one of our religious journals.

After an appropriate allusion to the serious and tender associations that gathered around the occasion, and the unaffected reluctance with which he undertook a service which the inexorable kindness of his brethren had called him to perform, Dr. Frothingham said that with some misgiving he had chosen for his subject, the posture of our religious times, and asked the attention of his auditors to some observations, not very nicely arranged, on some of the experiments and dangers of our religious day and in our religious denomination. He desired that none might be startled at the words 'our denomination' used on this occasion; for, though aware that the institution at which we were nursed, liberal in its principles, inviting research and imposing no disabilities, numbered among its children those who have arrived at different result of inquiry, still he felt that on all the great points that divide Christendom, the Alumni of the Cambridge Theological School are agreed. They are Protestant, they are Congregational, they are un-Calvinised; and while much that he would have to say would apply in pretty equal proportions to all sects, he felt justified in having special reference to our own denomination. It was too late to shrink from being classed, and he desired to record his allegiance to the broad faith that brought so many under the same law of Christian liberty and the tabernacle that God, and not man, has erected.

In proceeding to his general subject, he spoke first of the religious cravings of many laymen of the present times, cravings taking the shape of demands upon ministerial labor and sometimes even of usurpations upon ministerial independence. But he was disposed to look at them only in their better forms. An unusual interest in the subject of religion, its doctrines and services, had been felt of late years, and a variety of new measures adopted or proposed to deepen and extend its influence. After the great controversy about twenty six years ago subsided, our portion of the community fell back upon the first and most general principles of the Christian belief. Disputed points in theology, doctrinal discussions were foreborne. The Christian virtues, and that personal religion which is displayed in an upright and useful life, and that faith which is 'had to oneself in the sight of God,' were the topics most insisted upon in the pulpit. This tranquil state of things nurtured some of the most truly Christian minds he had ever known. But many now are not satisfied with it. It is not thought to meet the demands of the age, which, is excited, inquisitive, doctrinal, and has introduced changes partly of views and partly of measures into our Churches. Three of these are worthy of notice. There is a call for more *movement*, for more *positive knowledge*, and for more *social alliance* and *sympathy*. Let us do something is the cry of some, let us do something among others and before others, that we may show that we are alive to religious truth. These persons would stir up a greater enthusiasm in the cause of Christ and the soul's redemption, by multiplying religious services and the opportunities of social conference and sympathy. This is an admirable object, and necessary. Though the charge of apathy, is often unjustly as well as discourteously brought, still no one will deny that more enthusiasm is needed. There is a great mass of indifference that remains to be quickened. But the question is, how is this to be done? Shall every one strive for himself to be true to the duties that all understand and more faithful to the opportunities already enjoyed? or shall we seek the co operation of others, and feel dependent upon numbers and plans and new influences? This, though a question of methods and not of principles, is a serious question, that ought not to be left to vague impulses, and the force of imitation, but decided by a discriminating judgment, on grounds of a sober Christian expediency. Let it be remembered that religion does not consist in fervors or devices, and to be merely in motion without knowing why or in what direction we are moving, is not the most promising sign of life.

The demand of others is for more knowledge, more information, a better understanding of obscure portions of Scripture, and the points upon which Christians differ. This also is a desirable object; but it may be easily overrated, and, in our day, is overrated. The Christian character is not dependent upon this knowledge. It is the great, clear, practical truths of the Bible, and not the questions that are discussed by the speculatist, and battled over by the disputer, that make men wise unto salvation. We should not insist upon knowing too much, or knowing more than we can know. There are things that even the angels desire to look into. We gain nothing by attempting to look into them.—Doubtful sentences in Greek or Hebrew will not help to initiate the plain hearted believer into the science of a holy life.

The want of others, professed to be deeply felt, is that of more sympathy and fellowship. Their cry is, let the social element be more largely cultivated and developed in the Church. Now the kindest good will is unquestionably the law of the Gospel. To bring men together into brotherhood is one of the objects of Christ's mission. None will deny either the benefits to be derived from the intercourse of minds united in a common purpose: and wherever there is a lack of sympathy and mutual encouragement, each religious guide should endeavor to remedy the deficiency in such manner as he shall judge best. Let care be taken, however, not to mistake names for things. Religion is social in this, that it inspires benevolent affections, and prompts to mutual services. But it does not follow that the religious sentiment is in every respect a social one, always accomplishing best its high ends through social methods. In the profoundest view we can take of it, it is a personal principle, of a reserved, humble, retiring nature, not anxious to display itself, actuating the solitary heart, desiring to be seen in its effects, and to be silently accepted of God. This is one of the chief features in the exhibition of the religious character made by our Savior, and while his example in this particular is not to be pressed, it is far from recommending a class of measures that are fast growing into favor. It is not clear that the ends of social worship would be more fully attained by establishing new and intimate relations between fellow worshippers. We need not be curious when we go to Church to ask who is our neighbor. It is enough that we have come, as brethren of the same race, to worship the same Almighty Father in the same temple. But whatever be our different judgments or courses upon these topics, let us all strive for fresh accessions of strength and activity, in that *movement*, which is of the heart upward—in that *knowledge* which edifieth, and in that *fellowship*, which knows no narrow theological limits, but embraces all whom we are called to love, and have power to serve.

After presenting the above views, Dr. Frothingham proceeded to speak of those religious tendencies which are dangerous both to the cause of truth and peace. The first of these might be called the *latitudinarian* movement.—It aims at an independence of outward institutions, and of every thing like authority in religion—every thing derived from the past. Some have gone so far in this direction as to reject the idea of any thing supernatural in the Christian religion, and to fabricate a Christianity apart from the Christ of the Bible. It is gratifying to believe, that the number of these is small, and that an undertaking which aims to separate what God has joined together, the power of his truth and the revelation of his son, never can succeed. For the new Platonism which *attacked* the Gospel in the early centuries, to pretend to *be* the Gospel in the 19th, is indeed a vain pretence. Dr. F. desired it to be observed here, that he distinguished between the individual and his opinions; the former might be virtuous and devout, while the latter could not be brought within any definition of a Christian belief that he could construct.

The second of these tendencies is one which does not set forward but backward. It would return to deserted ideas and practices. It utters dogmas long ago rejected, and uses instruments and modes of operation that had not only been laid aside as inefficacious, but seriously objected to as dangerous, and in opposition to the quiet simplicity of a reasonable faith. It asserts principles that have been the foundation of many an abuse, and these abuses may return to be built thereupon.

The third tendency is that which falls in with the several philanthropic organizations of the day and lifts them into paramount importance. This movement is one-sided and often violent. It leaves the oracles of the Lord for the schemes of men, and contracts the Gospel with its simple but vast truths, its heavenly temper and wide precepts, into the limits of some particular social project, which for the time being is in the ascendant, and considers the chief religious interests of the race to hang upon its success. Dr. Frothingham illustrated this position by allusion to several of the philanthropic enterprises of the day, and concluded by observing that he would studiously impress upon his own mind and that of others, that there was nothing mean, nothing unworthy, in any of the movements he had animadverted upon. He disapproved only of their excesses as pernicious. They had their origin in noble impulses, they had a measure of truth at the bottom, and are hallowed by whatever of genuine devotion is brought to their cause. A minister of the Gospel, who has a special work to do, and yet that special work distributed among all the departments of human life and the human soul, should in relation to these matters, be prudent and wise-sighted, and of that temper which the Scriptures declare to be of a most excellent price.

The last tendency of the times, the last form of religious activity alluded to by Dr. Frothingham as especially prominent, was a zeal for making proselytes; the zeal which takes its stand within a sect and aims at a party ascendency—a zeal whose object is not to establish general Christian motives, but a particular Christian belief, not to maintain good works, but what it assumes to be the right creed; a zeal which magnifies and multiplies differences, instead of searching out points of sympathy and contact. This position was forcibly illustrated in a series of brilliant and eloquent passages, showing the extent and activity with which this spirit pervades the whole Christian church, leading every denomination as it becomes large to sever, as it becomes strong to assail, as it attracts notice to strive to increase the number of its adherents. In the concluding remarks, the opposite spirit, the spirit of peace, union and charity was set forth in some just and well-timed observations, full of wisdom and truth, urging all to think less of their speculative peculiarities, and more of Christian righteousness.

We are aware that to those who heard it, this will seem a meagre and imperfect account of what they listened to with so much interest and pleasure, even though they dissented from some things that were said. But we found that the limits of our columns this week would not permit, and our memory would not serve us to be more full. We repeat our hope that the address will be given to the public in a permanent form.

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For the Register.

## COLONIZATION.

Messrs. Editors: With very great pleasure have I read your favorable remarks upon the report of the Massachusetts Colonization Society, in the Register of this day. It is cheering to those who have witnessed the injustice done by public opinion too generally to the enterprise of Colonization, to find that there are religious journals, possessing independence enough to give their advocacy to a noble cause, not the less because it is unpopular.

And yet allow me to say, that the very article to which I refer affords painful evidence how far the efforts and motives of the leaders in this enterprise are yet from being justly appreciated. I refer to the following passage: 'We are ignorant of the early history of the Colonization Society, and of the character of its immediate founders; but even if that be true, which we have sometimes heard said, that it originated with slave holders, moved by a desire to rid the country of free colored persons as a means of security and perpetuity to slavery, time has shown that it cannot be confined to the narrow and selfish limits of its originators.' While the friends of colonization appreciate that candor which is ready to cast a veil over supposed faults in the past, and to contemplate only the present character of the undertaking, reverence for the sainted dead forbids them to suffer an erroneous impression to prevail with regard to the motives of those with whom the enterprise first originated. Will you then, allow space in your columns for a few remarks on 'the early history of the Colonization Society, and the character of its immediate founders?'' They are offered by a native of New England, who while he yields to none in ardent desire for the abolition of slavery, sees in the Colonization enterprise one of the noblest undertakings ever conceived by righteous men and blessed by a gracious Providence.

With whom then did the idea of colonizing free people of color on the shores of Africa first originate? In England, apparently, with the benevolent Dr. Fothergill, of the Society of Friends, and the celebrated philanthropist, Granville Sharp. The latter of these may be regarded as the founder of the Colony of Sierra Leone. To this colony, the celebrated Paul Cuffee conducted about forty emigrants in 1815. The vessel sailed from Boston, and the expenses of all but eight were defrayed by the noble minded Paul Cuffee. 'This remarkable man,' we are told in Judge Wilkeson's History of Liberia, was born at New Bedford, Massachusetts, in 1759, of an African father and an aboriginal mother. His early years were spent in poverty and obscurity, but possessing a vigorous mind, by industry and perseverance, guided by practical good sense, he rose to wealth and respectability. He was largely engaged in navigation, and in many voyages to foreign countries commanded his own vessel. His desire to raise his colored brethren of this country to civil and religious liberty in the land of their forefathers, induced him to offer some of the free people of color a passage to the western coast of Africa.'

A year after the voyage of Cuffee, the American Colonization Society was established.—Among those who had previously taken an interest in the subject in this country, mention is due especially of the venerable Dr. Hopkins, of Rhode Island, Dr. William Thornton of Washington, and Ferdinando Fairfax of Virginia.—The Legislature of Virginia had also, early in the present century, requested the attention of the General Government to the subject.

But it is to the Rev. Robert Finley, of New Jersey, that the honor of founding the American Colonization Society justly belongs. A faithful clergyman, who united to the duties of that calling the labors of an instructer of youth, Dr. Finley was led by his interest in the condition of the African race, to visit Washington in the year 1816. The peaceful advocate of philanthropy, met a reception among the eminent men of that day, as honorable to themselves as to him. The Society was founded in December of that year. Among the first members were many eminent in public life, the Hon. H. Clay, D. Webster, C. F. Mercer, John Randolph, Ferdinando Fairfax, Virgil Maxey, F. S. Key, Bushrod Washington. Others were clergymen, among whom were, Dr. Finley himself, Rev. S. B. Balch, James Laurie, Samuel J. Mills, William Meade. That some differences of motive and feeling existed among such a company, is certainly highly probable. The distinguished statesman whose name heads the list, succeeded Mr. Madison in the presidency of the Society, and still holds that office. He has always regarded the enterprise as of importance in its bearing on the ultimate emancipation of the slaves. It may be well doubted whether John Randolph so regarded it; but he at least saw in it a means of usefulness to thousands who, though nominally free, were here debarred the enjoyment of many of the privileges of freedom. But I cannot so well describe the motives of those who united in this Society, as in the words of one whose long connection with the cause enables him to speak from full information, and the singular purity and beauty of whose character can be questioned only by those who know him not. I conclude this communication, with an extract from Gurley's Life of Ashmun, (page 110,) marking for Italics some passages which especially deserve attention. With your permission, I may continue the examination of the subject in another communication.

'The American Colonization Society was founded in Washington city, in December, 1816. The patriotic and pious from various parts of the country, united in its organization. They could not close their eyes upon the following facts.

1. That the slavery of two millions of colored persons in the Southern portion of this Union, was under the exclusive control and legislation of the slaveholding States—each having the sole right of regulating it within its own limits.

2. That the two hundred thousand colored persons scatered throughout the Union, and legally free, enjoyed few of the advantages of freedom.

3. That there were powerful causes operating to frustrate all efforts to elevate very considerably, men of color in this country, which could not exist to prevent their elevation in a separate community from the whites.

4. That the voluntary separation of the colored from the white race, was in reason and the public judgment, so desirable on general principles of benevolence, that a union of the wise and pious from every state and section of the country in support of measures proposed for the good of the colored race, yet tending to no such result, could not be expected.

5. That the success of any measures for the good of this race, must depend in a great degree on such union.

6. That Africa was inhabited by fifty to one hundred millions of uncivilized and heathen men, and that to render as far as practicable the elevation of her exiled children, conducive to the deliverance and salvation of her home population, was required alike by philanthropy and piety.

In view of these facts, what humanity and benevolence to the colored race suggested, was embodied in the constitution of the American Colonization Society. It was expected that the operations of this Society would unfetter and invigorate the faculties, improve the circumstances, animate the hopes, and enlarge the usefulness, of the free people of color; *that by awakening thought, nullifying objections, presenting motives convincing to the judgment, and persuasive to the humanity of masters, they would encourage emancipation;* that in Africa, their results would be seen, in civilized and Christian communities; in the substitution of a lawful and beneficial commerce for the abominable slave trade; of peaceful agriculture for a predatory warfare; knowledge for ignorance; the arts that refine for vices that degrade; and for superstitions, vile, cruel and bloodstained, the ennobling worship and pure services of the true God. It was believed that the fellowship of the North with the South in African Colonization, would *tend powerfully to produce just opinions on the subject of slavery, and prepare for the removal of the evil* without endangering the integrity and peace of the Union. It was clear that the principles and measures of the Society *interfered not with those who desired to ameliorate the condition of the people of color, bond or free, who might remain in our country;* but in fact contributed to produce those kind and considerate sentiments towards both, which alone can admit them to all the privileges, possible to them while here, and denied a distinct national existence. But the founders of the Society saw not 'by what authority we could limit the Almighty and tie down the destiny of the colored people, to a condition so low, (or why they should be satisfied with it,) compared with the blessings of nationality.*''

S. G. B.

* Dr. Beecher.

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For the Register.

## NATURAL THEOSOPHY. NO. V.

Those Theosophists who, while they declined the adoption of any one of the schemes, already considered, yet drew from them many of the principles of their own theory, we have referred to the catagory of *electics*. Of these the most conspicuous, in ancient times, were Pythagoras, Thales and Plato; in modern times, Liebnitz, Gassendi and De Cartes.

Pythagoras, a native of Samos, 550 years before Christ, appears to have been at bottom, a real and true *theist*. The same may be said of Thales of Miletus, who was, nearly or quite, cotemporary with him: and Plato, the Athenian, about 100 years later. These three supereminent and celebrated men believed in the existence of an unoriginated, self existing and intelligent power, or being. Plato called Him, 'To Agathon,' the Good. But together with this Supreme, and Almighty Good, or God, they admitted another self existing thing, which Thales denominated, 'to agron.' It consisted of inert, powerless, unelemented matter. Out of this dead, sluggish, mass, were *the elements* produced; and of these elaborated elements, the world was composed. The elements were four; fire, air, water, earth. Plato taught that the elements were made on geometrical principles. Each particle had its own perfect shape. Those of fire he called 'pyramidal;' they had sharp points: those of earth, were 'cubical,' having six square equal sides: those of air, 'octahedron, on eight equal sides: those of water, 'icosahedron,' twenty equal sides. Earth, being composed of solid squares, became the heaviest of the elements. Water, approaching to the cubical form, was the next heaviest. On the same account, air was lighter than water; and fire, the lightest of all. Of fire and earth the quantity was much greater than of air and water. Hence we represented the two former as being *the proper materials* of which the great temple of Nature is composed; and the two latter, as being *the cement* which fastens them together.

From 'To Agathon;' God; there first emanated a great and glorious Eon, whom he named 'The Logos.' To the Logos was communicated all the ideas, the intellect of 'To Agathon,' together with immeasurable power. Hence he became 'the Demiurgus,' the Creator of this world. The world, including every part of it, was made in imitation of 'ideas,' which had forever existed in God. The work of creation consisted in *materializing* these ideas. The eternal idea was the archetype; the thing created materialized, became the copy of it.

Plato taught that *the world* possesses *a soul.*

This he called 'Psyche.' From this universal mundane soul proceeds all the life, all the motion, all the power, there is in the world.—The earth, therefore, is an Eon of the second grade. It is the third person in the Platonic Trinity; To Agathon, being the first, 'The Logos,' the second, and 'Psyche' the third. But the Logos was vastly superior to the Psyche; and 'To Agathon,' infinitely above the other two. The Logos is the Former of men's and animals' bodies, but it is Psyche who inspires them with life, with soul, the power of self-motion. And not only the earth but the earth's *sphere* also *has a soul*. Each sphere and planet has a soul, which causes all their motions. Pythagoras taught that there are *ten* spheres. Of these, the highest is for the fixed stars. Then the earth's sphere. Then a sphere for each of the planets. The lowest he called '*the antichnon*,' which accommodates the moon. 'The sun,' said he, 'holds the middle place, the centre of the universe.' It is 'the fiery globe of unity.' The earth and the planets revolve about him: and thus the three inferior elements, 'earth, air and water, do homage to the godlike element of fire.' The sun, moon, and stars are inhabited. There are four orders of intelligent beings, emanations, at different distances from the Infinite Fountain; *the gods, demons, heroes*, and *men*. The gods inhabit *the sun;* demons have their residence in *the moon;* heroes live in *the atmosphere*. Men, residing on *the earth*, receive important helps and benefits from *the good* demons, heroes and gods, but endure great evils from malignant demons and heroes. The gods, all of whom are good, should be honored, but not with the same worship as that rendered to the Supreme Deity.

So much for the eclecticism of antiquity. It borrowed much from the doctrine of emanation; some from *dualism;* and considerably from the creation-doctrine. It was embraced by the greatest minds in the Gentile world. It has, moreover, had its advocates in the most enlightened parts of modern Christendom. We have already mentioned the names of Liebnitz, Gassendi, and Des Cartes. We can only give a brief outline of the extraordinary scheme put forth by the latter.

Des Cartes, a Frenchman of the 17th century, proved the existence of God by the 'argumentum a priori.' 'I have,' said he, 'an idea in my mind of *an infinite and perfect Being*.—And this idea must have an archetype, or corresponding object. As the ideas, eternally in the mind of God, produced their corresponding copies in the material creation; so this *idea* in me of infinity and perfection, must have its *original* in God. It is, therefore, proof of the actual existence of such a Being. And this Being must be the cause of all other subsequent being: He must be the Creator of the world: and He must have created it in the most perfect manner, agreeably to the most perfect principles: He must have done it *geometrically*.—His first creative act, then, was the production of an *original element*. It consisted of an infinite number of little solid cubes; all of which lay, side by side, and filled up all space—for it was a Cartesian dogma that there could not be *space* without *substance* to fill it. The next creative act of God was, to give a rotary motion to these numberless square elements. It was a whirl or vortex. And there were just as many of these whirls or vortices, as there were celestial bodies to be created. The vortex of the sun included all the others. The vortices of the primary planets included those of secondary. These vortices had their poles and centres, where motion was either greater or less, by geometrical rules and principles. By means of their motion the edges of the original element wore off and produced another element, finer and more powerful than the original, and constituted, in its different forms, fire, air, water, earth. It was collected in *the centre* of the vortices, there being the greatest motion—and thus were the sun and planets formed. The original element at length became worn down to roundness, and now constitutes *light*, the medium of vision; and retaining its rotary motion, it carries the planets round the sun, and the satellites round the planets. Thus the heavenly revolutions were accounted for, without resorting, as Pythagoras and Plato did, to the hypothesis of a *mundane soul*, by the agency of which all the celestial movements were voluntary and animate. So much for this form of eclecticism. Notwithstanding the vast amount of assumption and romance, contained in the Cartesian doctrine, its author did important service to the cause of science and true philosophy. He broke down the pillars of the old Babel of the school men, whose jargon about 'substantial species, universal entities, and abstract forms' had become a useless logomachy, words without meaning. 'If Des Cartes failed to build the true temple, he, nevertheless, has the merit of having demolished the old and rotten one. If he did not furnish a good currency, he stopped the circulation of a bad.' Though he borrowed largely from Plato, and somewhat from Aristotle, Democritus and Epicurus, yet much of his philosophy was the original product of his own powerful mind. His great fault consisted in relying too much on *hypothesis* and speculation to the neglect of *observation* and experience.

The philosophy of Leibnitz is distinguished for the doctrine of *monads*. A monad is an ultimate principle or element. Every monad has a soul, possesses appetite and perception; and is a miniature of the universe. God is the greatest monad, and all others are derived from Him. The doctrine of Leibnitz much resembles that of Anaxagoras, a disciple of Thales, 500 years B. C., which is thus described by the poet:

'With Anaxagoras, great Nature's law
Is *similarity*: And every compound form
Consists of parts minute, each *like* the whole:
And bone is made of bone, and flesh of flesh;
And blood, and fire, and earth, and massive gold,
Are, in their smallest portions, still the same.

The physical principle of Cartesianism is this: Nothing exists but substances, of which there are two kinds; one kind which *thinks*, and is mind. Another kind is *extended*, which is body. The essence of the former is *thought;* the essence of the latter is *extension*. All other attributes ascribed to these, are but *modes*, or qualities. He also held that extension is universal, and that there is no vacuum in the universe. But this, obviously, is an arbitrary doctrine. It is as easy to conceive of space *before* matter existed as *afterwards*. For body does not *create* the space which it occupies.

S. F.

For the Register.

MY CHRISTIAN FRIENDS: The Superintendent of the Kensington Sunday School is now confined in the Exeter Jail, because he refused to perform military duty.

Being a disciple of the Prince of Peace, who came 'not to destroy men's lives but to save them,' he has, as it seems to me, acted consistently, and I would have his light shine before men, that others may be as resolute to obey the voice of conscience.

We are so accustomed to muskets and swords, military parades and firing of cannon, that we never stop to think whether or not they are in accordance with the Gospel of Peace.

My mind was awakened to the merits of this subject last Fourth of July, when I saw those young men marching by the side of the Floral Procession with cartouche boxes and swords.—It was to me a painful incongruity. When those little children went home, their mothers were puzzled how to explain this incongruity.—I know a little boy who asked his mother what guns were made for. Would to God that every Christian mother might blush with shame at the question. It must however be answered; and I honor my brother, who has 'done truth and come to the light, that his deeds may be manifest, that they are wrought in God.' He is blessed, because he is suffering for righteousness sake. I would rather breathe the foul air of his grated cell, than imbibe any sentiment that is opposed to the Gospel; but yet I pity his sufferings and those of his family.

Is there a sister or a mother who can contemplate with indifference, the exposure of a brother and son, one who is endeared to them not only by domestic ties, but also by Christian fidelity, to the dangers of sickness and mental excitement?

I write these things in the spirit of kindness, wishing to win you to a spirit of candor and thoughtfulness in respect to this subject of military preparations for war. Many of my most esteemed friends had a hand in the Floral Procession, and so much the more would I have them consider this subject, and judge for themselves whether these views are correct or not.

W. G. B.

## ANNIVERSARY OF WEST INDIA EMANCIPATION.

The first day of August will be the anniversary of the emancipation of the slaves of the British West India Islands. On that day 1838, 800,000 fellow-beings were freed from slavery. The late Dr. Channing began his address on the same anniversary at Lenox, in 1842, with the following words:

'This day is the anniversary of one of the great events of modern times, the Emancipation of the slaves of the British West India Islands. The Emancipation began Aug. 1, 1834, but it was not completed until Aug. 21, 1838. The event indeed has excited little attention in our country, partly because we are too much absorbed in private interests and local excitements to be alive to the triumphs of humanity at a distance, partly because a moral contagion has spread from the South through the North, and deadened our sympathies with the oppressed.'

This anniversary is to be celebrated this year at Hingham and at Concord, Mass. Preparations have been made to render the occasion interesting by eloquent speeches and agreeable music. The following gentlemen are expected to address the assembly at Hingham:—Wendell Phillips, Wm. Lloyd Garrison, Edmund Quincy, Charles L. Remond, and James Freeman Clarke.

The steamer Gen. Lincoln, with a fine band of music on board, will take passengers at 8 o'clock; from the wharf at the foot of Pearl St. Fare each way, 18 cents.

If the weather should prove unfavorable, the celebration will take place on the first fair day.

At Concord, there will be an Address at 11 o'clock, by Ralph Waldo Emerson, and in the afternoon, addresses by John Pierpont, S. J. May, F. Douglass, Walter Channing and others.

## OBITUARY NOTICE.

DIED in the city of New York on the fourth of July inst., Henry Augustus, only son of H. T. Ingalls, Esq. formerly of Merrimack, N. H., in the twenty-first year of his age. The deceased removed to New York at an early age, where he received his education. Endowed by Nature with a mind above the ordinary stamp, and with peculiar traits of character, that could be fully appreciated only in social life, he had become endeared to an extensive circle of friends, who deeply deplore his loss, and in which a void has been made not easily to be filled. He has passed from among us in the morning of life, by that fatal disease, Consumption, which so often, alas, marks for its victims, the good and excellent of the earth, who seem peculiarly fitted to ornament society and benefit mankind. The first appearance of his disease was in the month of December, and although at an early period, accompanied by his affectionate father, he removed to Savannah, both for the benefit of a sea voyage and the balmy air of the South, yet so firmly had the fatal disease fastened itself on his system, that a little more than six months from its commencement terminated his earthly existence. In the latter part of May he returned to his home, to remain but a short time with his beloved family and friends, and then leave them forever. He daily continued to grow weaker, although suffering no pain and with his mind unclouded to the last. It will doubtless be a consolation to his friends at a distance to know of this fact. Rarely has the writer ever known an instance of one so entirely free from the many distressing symptoms so common to this dreaded disease, and in which a mind continued to the last so bright and clear. A clerical friend of Baltimore, with whom he sojourned a short time on his way homeward from the South, in a letter to his family, has described his character with such glowing truth, that the writer feels he cannot better close this brief notice than by its insertion.

'I have rarely known a young man with so many qualities calculated to conciliate affection and command esteem. He seemed emphatically to belong to the blessed number of the pure in heart, who, our Savior has assured us, shall see God. As far as I could judge, from a short acquaintance, he seemed to have been born with a high sense of integrity and honor, and never to have suffered them to have become soiled by contact with the world. He had too an instinctive sense of propriety, which made him a gentleman in his manners. Such a character, I am sure, could have its basis only in religious principle, and I feel that you have the greatest consolation that any one can have, who mourns an only son, that you can recall his memory with unmingled satisfaction; and that those very qualities, which made him so great a loss, equally fitted him to die in youth.' Since the above was written, the following letter from the affectionate pastor of the deceased, who was necessarily absent from the city at the time of his death, has been addressed to the writer.

To DR.——

My Dear Sir,—I thank you for the affecting account which you have given me of the last days of young Henry Ingalls. I agree with you entirely in your estimate of his character. Doubtless, as you say, it could be known and appreciated only in the domestic circle, in the bosom of his family; but I think I never was acquainted with a young man who seemed more perfectly to secure the esteem of all who knew him. His unbounded benevolence, of which you speak, his love towards the whole human race, his sympathy for the sorrows and sufferings of his fellow-creatures, were touching traits in one so young; and what striking evidence of them did he give in that request to his father which you have mentioned to me; that 'out of the little he should leave, a portion might be given for the relief of aged and infirm colored persons, such as may be too old to provide for themselves.' What point of human need more demanding attention, more likely to be forgotten! Even more touching if possible, was that other bequest, of one sick and suffering—'dear father, take this sum and see if you can find any poor suffering being, sick and in prison, and if so, relieve him with it.' Of his calm, sweet, and grateful nature, of his tender feeling for all ministrations whether to the body's comfort or the spirit's wants, of his religious thoughts and purposes before he was ill, I myself have seen many proofs. His religious feelings were full at once of modesty and submission, of humility and trust. His death was the fit and gracious close of such a life. An eye-witness who was present at the last hour, says, 'here I pause; I dare not attempt to describe the scene. Much strength seemed to be given him while his mind remained unclouded to the last. He called each one to him and had something to say to all. Such composure! such an uplifting of soul! such resignation! I never witnessed. All was hushed; not a sigh nor a groan escaped from one around, until his pure spirit parted from his earthly tenement.' When a friend said to him, 'Henry, is there any one of the promises that you *can take with you*, that you can call *your own*? he replied, 'Yes, Whoso believeth in me shall never die!' Could any thing be more appropriate and beautiful than that answer? But I must close. It is meet that the example of such an one, should be held up for the comfort and guidance of all who knew and loved him. I am with great regard,

Very truly yours, O. D.

## THE TWENTY-EIGTH CONGRESS.

In a recent number of the New York Express, we find an article describing and rebuking in pretty severe terms the character and conduct of the present Congress as displayed in its late session. Portions of the article are political, aiming to throw the blame of the evil that was done, and the good that was omitted to be done, upon a political party. These portions of the article we have omitted, as not coming within our province, or pertaining to matters in which this paper aims to influence public opinion. But this we feel constrained to yield to the wishes of a correspondent and our own convictions by publishing what relates to the moral character and conduct of those whom the people have entrusted with such high and solemn functions.

'Two of the editors have been alternately at Washington for the last fifteen or sixteen years, and the other has occasionally been an observer of the proceedings there. In a comparison of notes it is the conviction of each of us that 'the 28th Congress,' judging from its one session of six months and seventeen days, is the most remarkable that has ever assembled since the adoption of the Constitution.'

'We have seen many exciting scenes in Congress, but we have rarely seen such scenes as were enacted by the past Congress. We have seen bad and abandoned men in Congress, but we have seen none so bad or so abandoned as many of those who have just returned to their constituents. We have seen the most sickening evidences of depravity and ignorance in public life, but in all these things the majority of the present Representatives have no parallel but themselves.

We appeal indeed to every man of every party who has been in the habit of visiting Washington for few or many years past to bear witness to the following facts:

1st, That the present Congress has the least capacity of any Congress they have seen in session.

Secondly, That it has accomplished the least for the public good.

Thirdly, That it is the most noisy, loaferish, and undignified body ever seen.

Fourthly, That its morals are as bad as its manners.

While solemnly originating and passing a law that no spirituous liquors should be sold in the Capitol, members have been drunk upon the floor of the House, and one of them so beastly intoxicated, as to insult by impious and indecent language all around. The Speaker of the House has heard these oaths and this obscenity, and been silent—Chairman of Committees, more than once, have heard the same foul language, and no rebuke has followed.'

'Drunkenness is not the only vice, of the present Congress. We have seen members sitting in their seats during the hours of public session with cigars in their mouths, and not only in their seats, but upon the public sofas, and in the Rotunda and rooms all about the Hall. Some have been enveloped in their own cigar smoke, with their feet upon their own or another member's desk, and thus presenting a picture of manners which the visiters of a grog-shop in the Five Points would not often care to imitate. We have heard of gambling by members of Congress until the grey of the morning, and until all was lost on the one side, and all gained upon the other, but their promises to pay were in the shape of debts of honor, which were not likely to be cancelled. Visiting lewd houses, and in one example houses of the first respectability, supposing them to be lewd, were other characteristics of some of the body. Some were bound over for breaches of the peace, and others for threatening to break it. Impeaching motives,—the lie indirect, the lie direct, as well as the lie by implication and circumspection, were other displays of good breeding,—proving the last charges put down as to the morals and manners of the body. We might add other evidences, and if need be, we shall go into a fuller exposition.

The want of dignity and decency, as well as order and sobriety, has been proved in what we have already said. Frequently have a dozen and twenty speakers addressed the Chair in the same breath—some for amusement and some for mischief—many upon irrelevant topics, and few upon the regular business of the House. Some of these scenes have been but public riots, and disorderly and turbulent legislation; and the interruption of one member by two or three, when addressing the House, threatened a scene of bloodshed, and was the consequence of hard words and loud blows. Uproar, indeed, has attended nearly every day's deliberation, and whoever has seen the present Congress in session, has seen a body of men, to all appearance, lost to all public as well as to all self-respect. We dare not pause here long enough to reflect upon the consequences of such scenes as these, and such legislation as this. Most men who know but little of public life, except as seen through a glass darkly, visit Washington with a profound respect for public men, but there are few who leave the seat of Government who do not carry with them irreconcilable disgust against many of those whom they before respected. When we shall feel thus towards all our legislators, few and weak will be the ties that bind us to the Government under which we live. Where there is no respect, there is no attachment, and who can respect those noisy demagogues in power who are more notorious for their vices than distinguished for their virtues. Oh that every constituency in the land could, eye to eye, and face to face, have looked down upon their representatives just separated!

We come now to the deeds and misdeeds of Congress. What good has been done? Who has been benefitted? Is the Government improved? Are the People wiser or better? Has the voice of justice been heard, or the prayer of the petitioner, in the name of justice and mercy, been listened to or answered? We pause for a reply, and ask what good thing, thus far, has been done by the 28th Congress? It has neither redeemed its pledges to the People nor to each other.'

'We have not room here to show to what extent Congress has proved its want of attention to public business. If we were merely to mention the times when a quorum of members could not be found to transact any business,—or the frequency with which the yeas and nays were called,—often to the interruption of all business,—the wrongs done would become more and more striking. Indeed, upon the most candid review of the proceedings of the House,—whether we regard the manner of doing business,—the character of the transactions,—the neglect to do upon the one hand, or the wrong done upon the other,—we can find no apology for these proceedings. They have disgraced Congress, outraged the country, and inflicted a deep and lasting wound upon the character and well-being of the nation. There has been a lack of capacity with some, and a lack of public purity with more.'

REV. ORVILLE DEWEY (the celebrated Unitarian clergyman) preached at the First Parish, yesterday forenoon. His text was the last clause of the 10th verse of the 2d chapter of Revelations; 'Be thou faithful unto death and I will give thee a crown of life.' His theme was the *greatness of virtue*. His discourse might well be termed transcendant. There was not a line of it but what was useful. How much more of virtue—patient endurance of misery—and a cultivation of philanthropy and the christian graces—would there be among the great mass of the world, if such practical, clear, powerful views of duty and its greatness and reward—could have thousands of tongues to speak them to all troubled and discontented hearts.

In the afternoon he officiated at the same church, and in this Evening at the Park Street Church. We heard him again in the Evening, on the words—'Nathan said unto David, thou art the man.'—The prevalence in the world of sentiment over principle was illustrated, and a large audience highly gratified with a most able and useful sermon, eloquently delivered. [Eastern Argus.

## MEXICAN PROTEST.

The New Orleans Bulletin of the 10th, publishes an appeal or protest, by Mexico, against the acts of the United States, addressed to the French, Spanish, English and Prussian Ministers. We subjoin the document at length:

*Circular to their Excellencies the French, Spanish, English and Prussian Ministers.*

NATIONAL PALACE, }
MEXICO, May 31, 1844. }

It is a long time since the Government of the undersigned, Minister of Foreign Affairs and Government of the Mexican Republic, was convinced that the Government of the United States of America would employ and put in execution all the means conducive to that end, to make themselves masters of the department of Texas. The question has been started and urged at different times; but from circumstances well known, without effecting the contemplated incorporation. The same circumstances, and the idea that a government which so frequently announces that its principles of action are noble, generous, and founded in justice, and its indisposition to appear before the world in a transaction the accomplishment of which would brand it as an usurper, induced Mexico to congratulate herself that at no time could be completed an act unparalleled in the history of civilized nations, and which would belie the protestations of friendship and benevolence received from the United States, and which was responded to with earnest demonstrations of good faith and loyalty.

But this confidence, which was truly illusory, could not induce Mexico to neglect the duty of repeating, on every proper occasion, the right of the republic to the territory in question, and to urge on the United States to cease to foment and encourage the robbery committed by the ungrateful colonists whom Mexico had admitted into her border, and which kindness they repaid with such perfidy. It was for these reasons that the provisional administration, in accordance with its duty, addressed the Government of the United States, the notes which the undersigned had the honor to remit to the respectable diplomatic corps of friendly nations, protesting against every kind of assistance which the Texans might receive from them, well knowing that such protection would tend to embarrass the position of Mexico towards that territory, and aid the United States to consummate their scheme of acquisition. For the same cause, I protested anew and with all solemnity, as soon as I learned that the agitation of the subject of the annexation of Texas to the American Union had been renewed, declaring that if that act were ratified, is would be considered as a declaration of war between the two nations.

The government of the undersigned could not do less than hope, that after a due reflection on the consequences of such a step, after appreciating the just rights of Mexico, and the respect due to principles the most sacred between enlightened nations, the government of the United States considering the position in which it would be placed before the whole world, would abandon a project which must necessarily cause such serious evils to its own country, as well as to Mexico, which with much constancy and sincerity strove to be a faithful ally of hers. But the contrary has been the case. The President of the United States has at last signed a treaty with the intruded authorities of Texas for the annexation of that Mexican department to that Republic, and the treaty has been transmitted to the Senate for their assent. That government has consummated, on its part, the injustice which it contemplated for so long a time, and it now only lacks the assent of the Senate to be a law.

Even yet, the government of the undersigned, flatters itself that the treaty cannot become a law. It has faith in the wisdom, the sense and good judgment of the members of that Congress, and in their regard for the sound principles which ought to guide one nation in its conduct towards another, and trusts that the United States will not be found wanting in duty. But if such should not be the case, Mexico will act in accordance with what is demanded by the honor of the nation and its indisputable rights to its dearest interest.

In advance of any decision of the Senate of that Republic, the Charge des Affaires *ad interim* of the same, addressed a note to the undersigned, informing him of the signing of the treaty, and the motives for so doing. The undersigned has the honor to enclose a copy of that document (in this circular) abstaining from any remarks on its contents, because itself so abundantly shows its absurdity, and calls attention to the foundation on which peace and the integrity of all nations rest, if acknowledgement is given to the principal of acquisition, that each has a right to seize on what is convenient for its own security and prosperity.

The undersigned, notwithstanding, could not refrain from making in his reply to the said note, the observations naturally called for on the occasion, and which your Excellencies will see in the copy enclosed, which is sent for your information as well as that of your government, that it may be well informed as to the state of an important question, which attracted and continues to attract more than usual attention, and which shows that it was not for nought, that the previous remonstrances were made to the United States, of which the foreign diplomatic corps were informed, since they have realized with scandal (*escandalo*) and surprise, the fears that those States intended to despoil the Mexican Government of an integral part of its territory.

The supreme government of the Mexican Republic trusts in the justice of its cause, and hopes for complete triumph against a proceeding the most unheard of and daring possible to occur, especially in an age, in which the spirit of usurpation and conquest is so solemnly condemned. The undersigned in addressing this note to your Excellencies, with all the documents cited, has the honor to renew the assurance of his highest consideration.

(Signed) J. M. de BOCANEGRA.

The St. Augustine News, of the 13th inst., says, "We learn that Lieut. Blake has received orders to commence the survey of a railroad route from Jacksonville to Cedar Keys.

THE GUANO TRADE. A later letter from England to a house in Boston, mentions that vessels are in great demand—not less than from 700 to 800 being engaged in the Guano trade alone.

DEDICATION AT SOUTHINGTON. An account of the Dedication at Southington, and of a recent religious service by Unitarian clergymen at Hartford, was prepared for this paper, but, by mistake, it was not put in type till too late for insertion this week. It will appear in our next.

☞ CONFERENCE OF CHURCHES. There will be a Conference of the Unitarian Churches in Essex County held in Rev Mr Stone's Meeting House, North Beverly, on Wednesday afternoon, July 31st.—The services will commence at 2 o'clock. The public are respectfully invited to attend. jy27

☞ NOTICE. The Plymouth and Bay Association will meet at the house of Rev Josiah Moore, Duxbury, July 30th, at 5 o'clock, P. M.

J. MOORE, Scribe.

☞ NOTICE. The Middlesex North Association will hold their next meeting, at the house of Rev. J. C. Smith, Groton, on Wednesday, Aug. 7th, at 10 o'clock A. M. JOS. C. SMITH, Scribe.

jy27 2w

☞ BOOK AND PAMPHLET SOCIETY.—The Directors of the Book and Pamphlet Society would give notice that their Depository is continued at the Book Store of Samuel G. Simpkins, No 21 Tremont Row, and is constantly kept supplied with a great variety of valuable and useful Tracts and Books, both doctrinal and practical, which may be obtained gratuitously on application there, by any Clergyman or Layman when wanted for distribution in this or any other State. Distant places are invited to make known their wants. jy20

## MARRIAGES.

In this city, by Rev Mr Neale, Mr Edward Tubbs of Marshfield, to Miss Elizabeth Davis of Boston.

18th inst, Mr B. Miles Howes to Miss Mary Isabella Smith.

22d inst, Mr Henry Jernegan to Miss Almira Willey, both of Edgartown.

In Brookline, Rev Humphrey Richards, pastor of the First Baptist Church in Springfield, to Miss Eunice Gregory of B.

In Newburyport, Mr A. K. Merrill of Haverhill, N. H., to Miss Abby, daughter of the late John Leverett, Esq. of Windsor, Vt.

In Andover, 24th inst, by Rev Luther Sheldon of Easton, Mr Luther H. Sheldon, Pastor elect of the Congregational Church in Townsend, to Miss Sarah H., daughter of the late Timothy Flagg, Esq of A.

In Abington, 7th inst, by Rev Joseph Fettee, Mr Charles A. Dunham of Charleston, S. C., to Miss Hannah M. Studley of A.

In Albany, 18th inst, Capt Wm Nott to Miss Mary A. Nye, daughter of David Nye, Esq. all of Wareham, Mass.

In Portland, 17th inst, Mr Marshal P. Wilder, Jr. of Boston, to Miss Eliza Clara, daughter of James C. Churchill, Esq. of P.

## DEATHS.

In this city, 22d inst, Eliza Maria, wife of Benjamin R. Curtis, Esq.

Miss Catharine Cook, eldest daughter of Mr Wm Marshall.

Mrs Hannah Blaney, 76 yrs 5 mos.

In Roxbury, 23d, Mrs Susan S. Burton, 26.

In Attleboro', Miss Emeline A. Tufts, 22.

In Dorchester, 15th inst, Mrs Sarah Apthorp Cunningham, daughter of the late Hon Perez Morton of D.

In Andover, 13th inst, Mr Nathan Foster, 83, a soldier of the revolution.

In Manchester, widow Bethia Lee, 90, the oldest person in the town.

In Quincy, 21st, Marcia W. Bramhall, 51.

In Milton, Mrs Mary Vose, 76.

In Jamaica Plain, Mrs Margaret White, 92.

In Scituate, Mr Oliver Cole, 72.

In Cambridge, 16th inst, Mr Peter Lewis, a respectable man of color, 101 years. He was a native of Fishkill, N. Y., born in 1743, at a period when slavery prevailed in that State, but for the last 20 years he has resided in Cambridge.

In Amherst, Mrs Rebecca Lakeman, 79.

In Clappville, 22d inst, Anson, son of Mr Durell Kenison, formerly of Jefferson, N. H., 4½ years. He was found lying between two freight cars on the railroad track near the depot. It is supposed he stepped between the cars and attempted to shackle them while one was moving, when the bunter caught him by the head and bruised him so that he died in a few minutes. He was an intelligent and very active boy.

At sea, on a voyage to Canton, Thomas Farrington, Jr, of this city, 34.

NORTHFIELD ACADEMY. This School is now under the care of Mr C. E. Farley, a graduate of Dartmouth College, and an experienced and skilful teacher. Pupils are received into the family of the former Principal who keeps a boarding house and Temperance Hotel in this quiet and beautiful village on the banks of the Connecticut. The house is large and commodious, and has been fitted up and furnished at great expense to try the doubtful experiment whether the community will sustain him in keeping a public house on strict Temperance principles. Those who wish to retire from the city during the hot season will find this a desirable retreat.

PHINEAS ALLEN.

Northfield, Mass., July 1844. 6w jy27

SCHOOL FOR YOUNG LADIES. The Fall Term of the subscriber's School for Young Ladies will commence in convenient and pleasant rooms at the Warren Street Chapel, on September 24.

The usual branches of a liberal English education are taught Instruction is also given in the French, German and Latin Languages; and if desired, Needle Work, Drawing, and Music. The School is well furnished with Philosophical Apparatus and a large and excellent Library.

Applications for admission can be made at the School Room. WILLIAM P. JARVIS.

jy27 10w

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, IN CHARLESTOWN, MASS. The Fall Term will begin on Monday, the 9th of September next. The Young Ladies from abroad board with the Principal, and are under the united supervision of himself and lady. The course of instruction is *systematic* and *thorough*, embracing *all* branches necessary in female education.

TERMS.—For instruction in English, Latin and French, with board, fuel and lights, $100 per term of twenty-two weeks.

The Modern Languages, Drawing, Painting, and Music are taught by accomplished gentlemen instructors; and all, excepting French, at a moderate extra charge.

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REFERENCES.—Rev Geo. E. Ellis, A. R. Thompson, M. D. and Wm. J. Walker, M. D. of Charlestown; George B. Emerson and Geo. S. Hillard, Esqs. of Boston; Rev F. A. Farley of Brooklyn, N. Y.

jy24 iseop5t

THE LIVING AGE, for July.

—CONTENTS—

Mr Hood: Love and Authorship: The Son and Heir. Cheering Sentiments: Wichif: The Monster-Misery of Literature: Insurance and Assurance: Romance of a Bedstead: Recollections of the Emperor Napoleon: Hay's Western Barbary: William Howitt's German Experiences: Prize Preface: Featherstonhaugh's Slave States of America: Hay's Western Barbary, second notice: Letters of the Duchess of Orleans, second notice: Royal Institution: Institution of Civil Engineers: Society of Arts: Horticultural Society—Paris Academy of Sciences: Texas and England: England and Russia: Golden Opinions: The Imperial Visitor: Silent Love: The Writings of Bishop Butler: Poetry: Scraps.

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UNITARIAN TRACTS. The Law of Retribution: 'Take Heed How Ye Hear:' A Discourse on the Church: Unitarianism the Doctrine of our Lord Jesus Christ: A Discourse in Commemoration of the Life and Character of Rev Henry Ware, Jr. D.D: Unitarianism the Doctrine of Matthew's Gospel: The Signification and Value of a 'Good Life:' The relative Obligations of Christians to the Heathen: Thoughts on Christian Doctrine, a candid Answer to candid Inquiries: The Atonement: What is Unitarianism? or a Statement of the Views of Unitarian Congregationalists of the United States, with some Historical and Statistical Notices of the Denomination: The Nineteenth Report of the American Unitarian Association, with proceedings of the Annual Meeting, May 28, 1844.

The above Tracts issued by the American Unitarian Association for the years 1843-4. For sale by JAS. MUNROE & CO., Agents of A. U. A. jy27

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BRAMAN'S SWIMMING SCHOOL & BATHING ROOMS, *bottom of Chestnut street, Boston*, having been newly fitted up and extended, are now open for the accommodation of the public.

Hot and Cold Salt Water Baths, at any time from Sunrise till 10 o'clock, P. M.

☞ The Bathing School for Ladies is also now open. jy27

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[From the Christian Examiner.] 'The Sunday School Service Book, 'by one of the officers of the Sunday School Society,' to which it is dedicated, possesses, we think, as a whole, very great merit.'—'We hesitate not to say that the book before us approaches far nearer what such a book should be, than any other which has hitherto fallen under our eye.' 'We know something of the wants of Sunday Schools, and are very sensible of the imperfection of the method pursued in many of them, and of the little fruit which is the result. It is impossible to deny that the exercises, as they are often conducted, are wearisome to children. We think that the variety and change introduced into the present service book will tend in part to prevent this weariness.'

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[From the Christian Register.] 'It is most faithfully prepared, and its plan is the result of large experience in Sunday School teaching. There is great variety, appropriateness, and simplicity in the services. A good book of the kind has been much needed, and this seems so thoroughly to supply the want, that we look to see it very generally introduced into our schools.'

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We bespeak a cordial welcome for this manual in all our Sunday Schools, and hope it may become to their several members what the Book of Common Prayer is to the Episcopalian, a bond of union, even in strange lands. We owe a debt of gratitude to the author of it; may he long live to see that his labors for the young have not been in vain.

The several parts may be had of the publisher, either in one volume, or in separate volumes.'

[From the Christian World.] 'We give a hearty welcome to this excellent book. We had the pleasure of listening to an account of it by the author, some time before it was published, so that we were prepared before hand to express an opinion of its value to those of our friends from the country who were about purchasing books, and who were thus induced to wait for the publication of this.

However highly other books, intended for Sunday Schools, may be rated, we venture to claim for the one we are noticing, a regard above them all. It proceeds upon the ground assumed at the Sunday School Society anniversary; that the Bible is the text-book to which the teacher and the scholar should cling, and from which alone they can hope to draw the means for that moral and spiritual education which the soul must have, if it would fulfil its destiny and reap the ingathering of the harvest home in heaven.'

The above work is furnished at a very low price in order to put it within reach of all. Each part can be had separately if desired.

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It consists of a series of moral instructions and precepts for each of the twelve hours of the day; and prefixed to each is a passage from the Scriptures, the number of words severally corresponding to the number of strokes the clock strikes each hour.

To teachers and superintendents of Sabbath Schools the price will be very low, if large quantities are taken.

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APOSTOLIC BAPTISM. Facts and Evidences on the subject and mode of Christian Baptism, by C. Taylor

## POETRY.

### THE LORD'S PRAYER.

We lay before our readers the Lord's Prayer, beautifully paraphrased into an acrostic, by Thomas Sturtevant, Jr., a soldier in the 26th regiment United States Infantry, and a prisoner of war in the province of Upper Canada. [St. Louis Reveille.

*Our* Lord and King, who reign'st enthroned on high,
*Father* of light! mysterious Deity!
*Who* art the great I AM, the last, the first,
*Art* righteous, holy, merciful and just,
*In* realms of glory, scenes where angels sing,
*Heaven* is the dwelling place of God our King,
*Hallowed* thy name, which doth all names transcend,
*Be* thou adored, our great Almighty Friend,
*Thy* glory shines beyond creation's space,
*Named* in the book of justice and of grace.
*Thy* kingdom towers beyond the starry skies;
*Kingdom* satanic falls, but thine shall rise.
*Come* let thine empire, O thou Holy one,
*Thy* great and everlasting will be done!
*Will* God make known his will, his power display?
*Be* it the work of mortals to obey.
*Done* is the great, the wondrous work of love,
On Calvary's cross he died, but reigns above,
*Earth* bears the record in thy holy word,
*As* heaven adores thy love, let earth, O Lord;
*It* shines transcendent in th' eternal skies,
*Is* praised in Heaven—for man the Savior dies.
*In* songs immortal angels laud his name,
*Heaven* shouts with joy, and sums his love proclaim,
*Give* us, O Lord, our food, nor cease to give
*Us* that food on which our souls may live!
*This* be our boon to-day, and days to come,
*Day* without end in our eternal home:
*Our* needy souls supply from day to day,
*Daily* assist and aill us when we pray.
*Bread* though we ask, yet, Lord, thy blessing lend,
*And* make us grateful when thy gifts descend,
*Forgive* our sins, which in destruction place
*Us* the vile rebels of a rebel race;
*Our* follies, fruits and trespasses forgive,
*Debts* which we ne'er can pay, or thou receive;
*As* we, O Lord, our neighbor's faults o'erlook,
*We* beg thou d'st blot ours from thy memory's book
*Forgive* our enemies, extend thy grace
*Our* souls to save, e'en Adam's guilty race.
*Debtors* to thee in gratitude and love,
*And* in that duty paid by saints above,
*Lead* us from sin, and in thy mercy raise
*Us* from the tempter and his hellish ways.
*Not* in our own, but in his name who bled,
*Into* thine ear we pour our every need.
*Temptation's* fatal charms help us to shun,
*But* may we conquer through thy conquering Son!
*Deliver* us from all which can annoy
*Us* in this world, and may our souls destroy.
*From* all calamities which men betide,
*Evil* and death, O turn our feet aside;
*For* we are mortal worms, and cleave to clay;
*Thine* 't is to rule, and mortals to obey.
*Is* not thy mercy, Lord, forever free?
*The* whole creation knows no God but thee.
*Kingdom* and empire in thy presence fall;
*The* King eternal reigns the King of all.
*Power* is with thee—to thee be glory given,
*And* be thy name adored by earth and heaven,
*The* praise of saints and angels is thy own;
*Glory* to thee, the everlasting One.
*Forever* be thy triune name adored;
*Amen* Hosanna! blessed be the Lord!

## MISCELLANEOUS.

### THE NAUVOO AFFAIRS.

The following article, in relation to the late difficulties among the Mormons, and the murder of the Smiths, is from the St. Louis Reveille, of the 6th instant, written by one of its editors, Mr. M. C. Field:—

Having visited Nauvoo and its vicinity in person, for the purpose of getting at the true state of affairs among the Mormons and their neighbors, we are enabled to give the latest as well as the most correct intelligence.

Nauvoo reposes in a state of quietude and tranquility most remarkable. During some thirty hours that we passed in the 'Holy City,' we heard but one solitary intemperate expression, and the man who uttered it was instantly checked, and made silent by more prudent spirits around him. Elders Adams and Lyne accompanied by others, left the city on Tuesday last, their object being to call home the absent Apostles and members of the Council of Seventy. Upon the return of these, there will take place a solemn deliberation of the Twelve Apostles, who will appoint a successor to the lost Prophet, and their appointment will then be acted upon, either to be ratified or rejected, by the Council of Seventy.

The walls of the Temple are more than half up to the designed height, and all work ceased upon them during the recent troubles; but, at the public meeting on Monday afternoon, the people were notified by Elder Phelps, now one of the most active and influential men among them, that labor should commence again the next day. He told the men not to neglect their families; to be energetic in seeing them provided for first, and *then* hasten to work upon the temple. The system upon which this temple has been building is the exaction of labor every tenth day from every man who cannot purchase his exemption from the task with money. It will be, if ever finished, a very imposing looking edifice. It stands in a high and commanding position, a prominent object riveting the stranger's eye at once, and, upon near inspection, the style of architecture is found to be more than commonly attractive, for its singularity. It is like nothing else; and, unless we may be allowed to designate it as the *Mormonic* order, it certainly has no name at all. The stone is of excellent quality, quarried in the neighborhood, and very good mechanics have been at work upon it. The massive caps of the columns are already carved from huge blocks, showing a gigantic round human face like a broad full moon. The columns are made to rest upon cresent moons, sculptured on the face of the stone, resting with the horns down, and with a profile of eyes, nose and mouth, upon the inner curve. What idea this is meant to convey we could not learn, though the impression is irresistible, that the church is built up upon *moonshine*.

The utmost harmony and peace, at least as far as was allowed to appear to the eye of a stranger, prevailed throughout Nauvoo. At Warsaw, and all about the adjoining district, a very different state of things is fully apparent. The people are boiling over with excited feeling. We arrived at Warsaw on our return, on the Osprey, and Capt. Anderson, in the kindest manner, complied with our request for the boat to wait an hour, and afford us an opportunity of seeing and communicating with the citizens. We found them laboring under such a state of feeling as is quite evident can never be changed. In reply to the deputation from Gov. Ford, consisting of A. Jonas, Esq., and Col. Hart Fellows, the former appearing as spokesman, we were told that a committee had already left Warsaw to wait upon the Governor, with the deliberate expression, that either one or the other of the antagonistical parties *must abandon the county*. Mr. Jonas very properly told the people, that Gov. Ford could give no reply to such a communication, save one of condemnation; he would be subject, himself, to impeachment, by venturing on any action to drive away either the Mormons, or their opponents; and in this unsatisfactory way the meeting at Warsaw broke up, we returning on board the Osprey, and the people to their dwellings.

We stopped at Quincy on Thursday evening, and saw the Governor. We frankly laid before him the charges we had heard made against him, both by Mormons and Anti-Mormons, all of which he combatted with fair and intelligent statements. The Macdonough soldiers, about whose dismissal the Mormons are most indignant, were disbanded, merely from the simple fact, that there was no sustenance for them in the power of the Governor, or the people of the place. Gov. Ford depended upon the assurances of protection for the prisoners, given by the Carthage Greys, and the guard around the door of the jail.

The point most interesting, may be the *manner of the murder*, and, without partiality, we can here give the straight-forward truth. *At the request of their own counsel*, the prisoners were placed in an upper apartment of the jail, instead of the cells. This is another point upon which the Mormons feel sore, they believing, or pretending to believe, that the Smiths were so placed, with design to give the assassins more facility in accomplishing their work. The first alarm in Carthage, was a cry from the vicinity of the jail, 'The Mormons! the Mormons! they have come to rescue the prisoners!' It is clear from all representations, that such was the instantaneous impression. The Carthage Greys were under arms, and immediately commenced quick march for the jail. First was heard a solitary shot, followed by the quick and continuous reports of a revolving pistol, (these latter are known and admitted to have been fired by the Prophet,) and then came a volley of fire-arms, succeeded by Joseph Smith tumbling head foremost from a window of the jail. The whole time of action, from the first cry of 'the Mormons! the Mormons!' until the Carthage Greys, on approaching the scene, discovered a band of men disappearing as fast as they could run, was scarcely *ten minutes*. This has been all represented fully at Quincy, though many still, whether from honest impression, or fixed design, it is difficult, and, perhaps, useless to speak, assume to impugn the integrity of the Greys.

There is such a whirlpool of conflicting interests involving this business, that an impartial mind is completely astonished at the manner in which first high principles may be lost sight of, in the petty differences of party.

All men, from one end of the Union to the other, must condemn, most emphatically, the outbreak at Carthage. It was wrong; it was unjustified by any *law;* it was a demonstration, bound to be regretted deeply by all good citizens, living under this free government. Still, let us do the people of Hancock county, Illinois, fair justice.

### MADNESS AND ITS REMEDIES.

Mr. Editor,—I will thank you to give place to the following: *John Wesley's Remedy for the bite of Mad Dogs.*

1st. Plunge into cold water daily for 20 days,—keep under as long as possible. This has cured, even after the Hydrophobia was begun.

2d. Or mix the ashes of trefoil, or oak ashes, with hog's lard, and anoint the part bitten as soon as possible, repeat twice or thrice, at six hours' intermission. This has cured many in England, and in one instance particularly, a dog bitten on the nose by a mad dog.

3d. Or mix a pound of salt with a quart of water: squeeze, bathe and wash the wound with this brine for one hour; then bind some fine salt on the wound for 12 hours. The author of this receipt was bitten six times by rabid, or mad dogs, and each time cured himself by this simple remedy. The above is an extract from John Wesley's book of receipts for the Poor of England.

*Hydrophobia or Canine Madness Cured.*

The following remedy (says a certain author) has been successfully used by the sporting gentry of Ireland, whose hounds sometimes get in a rabid state. The experiment was tried soon after a dog had bitten a number of his comrades; all the dogs bitten but one had the remedy administered, and showed no signs of madness. But the one which did not take the remedy, died in a rabid state. This was a fair experiment.

*An Internal Remedy for Hydrophobia.*

Take 6 oz. filings of pewter, 6 oz. rue, the herb, pulverized. 4 oz. garlick, 4 oz. mithridate, or venice treakle, cut the rue and garlic fine or small, mix the whole in three quarts of strong beer, put the same articles in a vessel that can be stopped tight; put it into a pot of cold water. If the vessel containing the ingredients be of glass, wind a rope of hay round it to prevent its breaking when boiling. Let it simmer for three or four hours over a slow fire. Then take the inside vessel out of the pot of water, and pour out the contents, and strain and press, or squeeze the strength out of the herbs, and bottle the liquor for use—cork it well. Doses: For a dog, one table spoonful the first day; two the second day; three the third day; four the fourth day; and five the fifth day. Then for four days more, give five table spoonfuls for a dose each day, making nine days in all. The same remedy may be taken, and in the same way, by man, woman or child.—☞Children take the remedy in proportion, under 12 years of age. To be taken in the morning. The sooner the remedy is applied after the bite the better.—☞Poultice the wound with the warm ingredients, squeezing the wound. This has the appearance of a valuable remedy. Try it.

And yet another valuable remedy for Hydrophobia, the bite of Rattlesnakes, Chunk head or Pilot snake, Spider, &c: Take a white onion, cut it across the grain into four equal parts; sprinkle fine salt on the onion, and apply it by bandages to the wound as soon as possible after being bitten by dog, snake or spider, and the poison will run up into the onion; repeat every half hour with a new piece or until there is no discoloring of poison in the onion, and the poison extracted. Then a healing plaster may be used and the wound healed.

S. RUTMAN, New Jersey.

There are accounts in almost every paper of persons coming to an untimely grave from the bite of mad dogs or poisonous serpents. Hence all tried antidotes for these evils ought to be made as public as possible. Accordingly the writer of these articles feels in duty bound to do something to alleviate if possible, the sufferings of his fellow men. S. H. WEED.

New York, June 11, 1844.

Let each printer of a public Journal or religious Periodical, give these recipes an insertion in his papers and he may do something to prolong the lives of useful persons in the world, and be none the poorer years hence.

### HYDROPHOBIA—TETANUS AND DELIRIUM TREMENS.

To the Editor of the Tribune,—It has been the general opinion among physicians that hydrophobia resists all curative means. The immortal Priessnitz has succeeded in curing it in dogs. The animals are made fast and then *douchee* incessantly with very cold water, until the symptoms abate. The paroxysms at first increase. After douching, perspiration is brought on by coverings to retain the heat.

Sir Charles Scudamore, a well known Medical author and practitioner of London, says that in the melancholy diseases of hydrophobia and tetanus, the most active of the water-cure processes well deserve a trial. Many years ago one of his horses was seized with locked jaw, and the poor animal appeared to be fast approaching to a hopeless condition, the farrier having exerted all his skill in vain. The late professor Coleman by chance arrived at the time and advised repeated effusions of the spine with the coldest water from buckets. After about an hour the spasms became relieved and a complete recovery ensued.

The *douche*, a jet of water of any required size and height, can be made a most powerful agent. Even drops of water from a height make strong impressions upon the living body. The douche is certainly one of the most successful means for taming the furious maniac.

In delirium tremens also the treatment by water is singularly successful. This disease commonly occurs in paroxysms. It is caused both by alcoholic drinks and opium. It, however, generally occurs after the abandonment of those stimulants. The treatment recommended has been various. Many have regarded large doses of opium indispensable. Professor Dunglison, of Philadelphia, who, by the by, is a strong one with drugs, says, "It is certain that the *expectant* system will often, if not generally, be successful; and it is probable a cure effected in this manner will be more permanent than when produced by excitants." This expectant or French mode, *la medecine expectante*, consists in leaving the disease almost or quite entirely to the efforts of nature, and is termed the art of curing disease by expectation or wanting. It is incomparably better than the treatment by poisonous drugs. The plain matter of fact is, that this disease, as well as all others, can be best managed by water cure. This is only a natural means rendered intense by art. Right douching, sweating, water drinking, and water purging, will quickly bring these patients to their senses and produce sleep, so difficult and yet so desirable in these cases.

J. SHEW, M. D.

New York, June 21st, 1844.

N. Y. Tribune.

### THE SHARK AND THE GOLD SPECTACLES.

The narrator once sailed on board a ship, he said, in which there was a very near-sighted passenger, who always wore a pair of gold spectacles. He had forgotten to provide himself with a second pair, before he left, and being a man of nervous temperament, he was perpetually worrying himself with the idea that by some accident or other he should lose the only ones he had during the voyage, and thus be left for sometime in a most unpleasant predicament, not being able to see a yard before him without the assistance of glasses. Many and dire were the accidents which he was sure would happen to him in the state of semi-blindness to which he would be reduced, when the barnacles were gone. In fact, he would be afraid to venture on deck, being certain to walk overboard, or fall down the companion ladder; and how he should ever get into the boat which was to take him ashore, when the ship arrived at her destination he knew not. One day they were becalmed near the line, and a large shark was seen by the officer on watch just under the stern. All the passengers, our near-sighted friend among them, rushed aft to see the monster taken, a baited hook having been immediately put overboard.—In the scuffle which took place, every one striving to get a good position, down dropped the spectacles from his nose; the shark seized the glittering prize, and, as if satisfied with his acquisition, retired under the counter, refusing the most tempting baits that were successively offered to him during the day. Towards evening, a breeze sprung up, and away they went, at nine or ten knots an hour. The nervous man was now in the situation which his morbid fancy had so often presented to him, and the first part of his presentiment having come to pass, he felt like a doomed man, and seemed to await the fulfilment of his destiny, which, he had persuaded himself was either to break his neck or be drowned. He locked himself up in his cabin, became moody, and reserved, and busied himself with arranging his papers, and making various preparations for his end. The captain and others became seriously alarmed, and attempted to rally him from this monomania, but all to no purpose; he shook his head mournfully when they attempted to laugh him out of it, and solemnly made answer, that time would show he was a doomed man. The wind about the line seldom lasts long; and after five or six days' fair sailing, during which they ran eight or nine hundred miles, the favorable breeze died away, the heavy sails again flapped idly against the masts, and again the usual listlessness which attends a perfect calm at sea, crept over the minds of every one on board. One of the midshipmen who had gone aloft to see if he could descry a sail or any thing else on the vast expanse of water, on which they lay like a log, sang out, that a shark was close to the vessel. Again every body was on the *qui vive*, a hook was soon baited and thrown over, and this time greedily snatched at by John Shark. He was soon hauled on board, and the business of searching his locker commenced with the usual curiosity. The first thing they pulled out were the gold spectacles! They were speedily taken down to the hypochondriac below, and the change which the sight of them made on him was miraculous. He felt, he said, just as a man would who, with the rope already round his neck, is reprieved at the gallows' foot, and at once shaking off the fit of despondency and apprehension which had clung so closely to him, he joined heartily in the laugh which his former fears now raised among his fellow-voyagers. I give this story as I had it, and leave the reader to judge for himself how much of it is true. In a shark which we caught, we found a newspaper of later date than any we had on board, and which was dried and read by all of us, not having been at all injured by its adventures. It must have been dropped from some other ship, and swallowed by our eccentric friend. [Greenwood's Narrative of the Campaign in Afghanistan.

### AN EXTRAORDINARY REMINISCENCE—'THE FAITHFUL DOG.'

Died, at Victory, Cayuga County, New York, June 24th, 1841, Mrs. MARY GREGG, aged 82 years, 11 months, and 23 days. The deceased was a member of the Presbyterian Church for more than sixty years, and always adorned her profession by a life devoted to the commands of the Saviour. She was deprived of her natural sight for the last fifteen years of her life, which was a great affliction; yet it seemed to make her more devoted, and her spiritual sight grew brighter and brighter, until she fell asleep in Jesus without a struggle or a groan.

Mary Gregg was the widow of Capt. James Gregg, of the Revolution, of whom I will give a short account, taken from her own words. Being a professional man in the city of Albany, and having impaired his heal h by close attention to study, his physician advised him to join the army, in order to regain his health. He accordingly took a Captain's commission, and, with a heart full of patriotism and love of his country, he served with honor to himself and usefulness to his country. In 1778, while at Fort Stanwick, on the Mohawk River, he was shot, tomahawked and scalped, all of which he survived, and again resuming his sword, fought for liberty until peace was proclaimed. A short account of his being scalped was published in the American Preceptor, under the title of 'The Faithful Dog.' The circumstances were as follows: Leaving the Fort one morning with his servant, (whose name was Madison,) they followed the Indian trail for some three-quarters of a mile, for the purpose of shooting pigeons;—and, after securing the desired game, they started on their return. In an instant the report of a rifle and the fall of the servant announced an enemy. Casting his eye to the left, Gregg saw the savage start from behind a tree, with his unloaded rifle in one hand and an uplifted tomahawk in the other, bounding toward him with the agility and fierceness of a tiger. Knowing that, if taken alive, he would be tortured, he prepared to sell his life as dearly as possible.—Having his shot gun in his hand, he waited until the Indian was near enough to have the shot take effect. When in the act of raising the piece to his face, the keen eye of the Indian anticipated him; the latter threw his tomahawk and struck the silver plate on Gregg's cap, glancing from that to the left side of his cap, where it entered and laid open the side of the head in a shocking manner. At the same instant that the tomahawk struck his head, a ball from another Indian's rifle passed through the centre of his body, (forward of his kidneys,) and took off the top of the left hip bone. He fell to the ground, but was perfectly sensible while the bloody knife was passed around and taking his scalp from his head; after which, through loss of blood, he fainted, and, after some three hours was revived by his dog licking his head. He then perceived he had the use of his hands, and crawled some three rods to his servant, found him entirely dead, and, again fainting, he lay with his head on his servant about three hours longer, his dog still licking his wounds till he revived. He then sent his dog for help. About half a mile from there the dog found three men fishing, and, with his piteous moans and entreaties, enticed them into the woods and hurried them to his master's relief as soon as possible. The men formed a litter of sticks, lifted the Captain on it, and carried him to the Fort; thence he was taken to the Hospital at Albany, where, after long suffering from his wounds, which were distressing, he so far recovered in one year that he resumed his sword and took command of his company, and did not again lay down his arms until peace was secured. LYMAN H. BALDWIN.

[N. Y. Tribune.

### THE ROAD TO FORTUNE.

When M. Laffitte came to Paris, in 1778, the extent of his ambition was to find a situation in a banking-house, and to attain this object he called on M. Perregaux, the rich Swiss banker, to whom he had a letter of recommendation. This gentleman had just taken possession of the hotel of Mddle. Gurnard, which had been put up to lottery by that lady, and won by the fortunate banker. It was to this charming habitation, which has since been demolished, that M. Laffitte paid his first visit in Paris, and, as it were, took his first step in the Parisian world. The young provincial,—poor and modest, timid and anxious—entered by that gateway which had witnessed so many of the gaieties of the last century. He was introduced into the boudoir of the danseuse, then become the cabinet of the banker, and there modestly stated the object of his visit. 'It is impossible for me to admit you into my establishment—at least for the present,' replied the banker; 'all my offices have their full complement. If I require any one at a future time, I will see what can be done, but in the meantime I advise you to seek elsewhere, for I do not expect to have a vacancy for some time.' With a disappointed heart the young aspirant for employment left the office, and while with a downcast look he traversed the courtyard he stooped to pick up a pin which lay in his path, and which he carefully stuck in the lapel of his coat. Little did he think that this trivial action was to decide his future fate; but so it was. From the window of his cabinet M. Perregaux had observed the action of the young man. The Swiss banker was one of those keen observers of human actions who estimated the value of circumstances apparently trifling in themselves, and which would pass unnoticed by the majority of mankind. He was delighted with the conduct of the young stranger. In this simple action he saw the revelation of a character; it was a guarantee of a love of order and economy, a certain pledge of all the qualities which should be possessed by a good financier. A young man who would pick up a pin could not fail to make a good clerk, merit the confidence of his employer, and attain a high degree of prosperity. In the evening of the same day, M. Laffitte received the following note from M. Perregaux:—'A place is made for you in my office, which you may take possession of to-morrow morning.' The anticipations of the banker were not deceived. The young Laffitte possessed every desirable quality, and even more than was at first expected. From simple clerk, he soon rose to be cashier, then partner, then head of the first banking-house in Paris, and afterwards, in rapid succession, a deputy and president of the council of ministers, the highest point to which a citizen can aspire. On what a trifle does the fortune of a man sometimes depend. But for the simple incident of the pin, M. Laffitte would, perhaps, never have entered into the house of M. Perregaux; another employer might not have opened to him so wide a field of action, and his talents and intelligence would not have led to such magnificent results. Little did M. Perregaux think that the hand which would pick up a pin was that of a man, generous to prodigality in doing good—a hand always open to honorable misfortune. Never were riches placed in better hands—never did banker or prince make a more noble use of them.

[French paper.

### A SHARP REBUKE.

A nobleman, of whom it may be truly said, that his habits do honor to his station, his heart to his country and his kind. His rank is the highest to which an English subject can attain, and his fortune suited to his condition. He has a large family; the eldest, his son, and heir, being attached to one of the regiments of Horse Guards. Rumors having reached him that the young soldier had fallen into the hands of the Israelites, he sent for him, and spake to the following intent:—'M—, I hear you are borrowing money at twenty per cent. I have your brother's and sisters' fortunes to invest, which I should be glad to put out at a fourth of that interest; you can have the whole at five per cent, and be at no expense in showing the security you propose, as I am satisfied as to your title to the estates on which the loan would be charged.' I recommend this style of doing business to all whom it may concern: it is 'short, sharp, and decisive,' the way in which man's warfare should ever be carried on, whether with the *species* or the *specie*.

THE AFRICAN GUANO ISLAND—ICHABOE.—The island whence the guano is taken is about three miles from the shore, on the south-west coast of Africa It is a barren rock, about a mile in circumference; has no soil, or the least sign of vegetation. The guano lies to the depth of about 20 feet, and without any variation in quality. The continent is very sandy, and in high winds, (hurricanes, for instance,) will cover a ship's deck nearly 100 miles from the land, The birds on the island are a kind of penguin, and cannot fly to any distance, if at all, their wings being a kind of fin. It is believed that the captain of the vessel (said to be Mr. Parr, of the Anne, of Bristol,) who brought the guano, was the first human being who set foot on the island, which is very difficult to approach, there being no harbor, and a heavy surf. On walking on it, he could scarcely set his foot without treading on the birds, and they took no notice whatever of him, except pecking at his feet, he being barefoot; and on a gun being fired, they merely fluttered a good deal, and made much noise. There is no fresh water, it is believed, for some hundreds of miles along the coast, and no rain. [Edinburgh New Philosophical Journal.

☞This island lies in latitude about 26 degrees south. We learn the price of African guano in England is 45 to $50 per ton; Peruvian $60. A cargo of 400 tons of South American guano is expected at Baltimore. [Editor.


A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞Terms $6 to $12 per week. j10

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

DANIELL & CO.,
201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

*LONDON AND PARIS GOODS.*

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.

ap20

SPRING GOODS.

C. MESSINGER

RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other

DRY GOODS,

At 177 Washington Street,

Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of

*LINENS,*

*—of different textures—such as—*

5-4, 6-4, 10-4, 12-4 Linen Sheetings,
Pillow Case Linens, 7-8 and 4-4 Linen Shirtings,
Richardson's undressed Linens,
6-4 to 10-4 Linen Damasks,
6-4 to 10-4 Linen Damask Table Cloths,
Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
Bird's-eye Diaper, Scotch Diaper,
Shaker Diaper, Russia Diaper, Huccabuc Diaper.

CRASH—Brown damask Table Cloths, brown damask Crumb Cloths.

DOWLAS—Window Shade Linen, Linen Cambrics, Linen Cambric Hdkfs, Linen Lawns, brown and slate Linens.

Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.

BATH WHITNEY AND ROSE BLANKETS—Crib Blankets, Power Loom Quilts, Imperial Quilts, Counterpanes, Comforters, Furniture Dimoty, Cotton Fringes, Tickings, Jeans, Drillings, Cambric and Muslins, Bishop Lawns, stripe and check Muslins.

COTTON SHEETINGS and SHIRTINGS, from the best manufactures.

3-4, 7-8, 4-4, 5-4, 6-4 UNSHRINKING FLANNELS, English Flannels, Gauze Flannels.

DRESS and CLOAK GOODS—French and Italian Silks, Alepines, Mouslin de Laines, Alpaccas, Prints ane Ginghams, Thibet Cloths, Victoria Robes, Indiana Cloths, &c. &c. &c.

Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of published authority.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationalist Sunday School, (Rev. Mr Barrett's) Boston,
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

'The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of this book. One of its peculiar merits is, that it is *purely* a Sunday School Hymn Book. Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, rural excursions, &c. To the whole is appended a series of lessons and prayers appropriate for the opening and close of school. This book has the approbation of the Sunday School Society, and needs no higher recommendation.'

BENJ. H. GREENE,
Publisher, 124 Washington st.

je29

NEW BOOKS. The Irish Girl, and other Poems, by Mrs Ellis, 12mo; The Poetical Works of Winthrop Mackworth Praed, 12mo, edited by Rufus W. Griswold: Summer on the Lakes, by Miss S. M. Fuller, 12mo; Life in the Sick Room, by Harriet Martineau; Dick's Christian Philosopher, a new edition, enlarged; Dr Ware's Memoirs of Noah Worcester; Livermore's Commentary on Acts; Every Lady her own Flower Gardener; Selections from Fenelon, a new edition, translated by Mrs Follen, with a preface, by Rev Dr Channing, 12mo; Mrs Ellis's Wives, Women and Daughters of England, and Poetry of Life, 8mo, beautifully illustrated; Melaia and other Poems, by Eliza Cook, 12mo, beautifully illustrated; The Young Maiden, by A. B. Muzzey, a new edition (5th) done up in a superior style of binding; Girlhood and Womanhood, by Mrs A. J. Graves, 12mo; The Mother's Book, a new edition, by Mrs Child; Cooper's new Novel, About and Ashore, 3 vols; for sale by W. CROSBY, 118 Washington st. je22

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

HISTORY OF RELIGIOUS DENOMINATIONS. An Original History of the Religious Denominations at present existing in the United States, containing authentic accounts of their rise, progress, statistics and doctrines, written expressly for the work by eminent Theological Professors, Ministers and Lay Members of the respective denominations, 8vo; just published. For sale by WM. CROSBY, 118 Washington st. je15

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail. o21

RADICAL CURE OF HERNIA. Dr HEATON, Member of the Mass. Medical Society and Boston Medical Association, will continue to treat and cure HERNIA or RUPTURE, VARICOCILE, &c. under almost every variety of form in which they are presented to the care of the Surgeon. Dr. H. also attends to the Medical and Surgical treatment of DISEASES OF THE EYE AND EAR.

OFFICE 7 WINTER STREET, BOSTON.

ap13 3m

CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

*From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.*

February 13, 1844.

Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

*From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.*

March 12, 1844.

Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

*From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.*

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c. N. HOUGHTON.

*From James E. Murdoch, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.*

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

*From gentlemen who have purchased the Bath, and used it in their Families.*

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston, William Beals, Boston.
M. M. Ballou, "
Thos. W. Haskins, Roxbury, Samuel A. Walker, Brookline,
S. Gardner, Boston. Henry Burditt, Cambridge,
Phineas E. Gay, Boston. William Dall, Boston,
Fran